

102

# DOMESTIC MISSIONS

OF

## The Protestant Episcopal Church.

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JUNE, 1866.

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### COMMUNICATIONS.

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#### ARKANSAS.

BY THE RT. REV. BISHOP LAY.

It is now not quite four months since I returned to my field. During these months I have made three missionary visitations, of some three thousand miles, and in the intervals have sustained, as best I could, the services of the large and responsible parish of Christ Church, Little Rock.

The Church in this State is now re-organized. Our clergy list numbers ten; of these ten, seven are engaged in ministerial work exclusively. Some part of the missionary stipend is yet unappropriated. I hope soon to use that and to ask for more.

New missions can be opened in many places, but nothing can be done in this way by correspondence. It needs personal visitation and conference.

In the course of my travels I have found the people reduced in circumstances, many in great suffering. Thus, in Sebastian county where I used to live, the county court reports 3,000 persons indigent. At Fort Smith during the month of March, rations were issued by the Government to 3,107 white persons. Poor creatures! The road was full of them. A woman walking forty miles sometimes with a child in her arms to draw some bread and bacon, which she must carry on her shoulders to the children at home. Not a tithe of the misery can be reached. The Freedmen are well to do.

In reply to a note of enquiry, I am informed by the chief clerk of the Bureau, that only 535 in the whole State drew rations in March, and that but few, except the sick and infirm will require rations after June. And there is a famine of the word of God! I know not how many have said to me "we have not heard a sermon since you were here last," two, three, four years ago, in that time, no service of any sort.

In Fayetteville, one of our oldest missionary stations, there is no place of public worship, and no religious service. Our church was blown down and the timbers carried away piece-meal; the others were all burned by soldiers. The people are too impoverished to attempt to replace them.

The ground is in many instances, open to the first comer—would that we could gain a preëmption title! And the popular mind is favorably inclined towards us. Thus,

persons of other communions have said to me, "we are too poor to sustain several organizations, if we like *your* man we will unite on him."

In illustration of these remarks, I may mention a visit to a little town not long since, I found only one communicant of the church,—a young lady employed in a school—but organized a parish. I could promise them services for but one Sunday in the month. One gentleman offered us a hall to be fitted up as a church, and that we might not be dependent on his life or good will, agreed to give us a lease upon it for two or three years. Fourteen men, all of them struggling to make a living, came forward and subscribed fifty dollars each, \$200 for the missionary, and \$500 to fit up the hall, they agreed also to receive and support a classical teacher upon my recommendation. Annual visitations cannot meet such a case. Do you wonder that I am anxious to get back and nurse that spark? The weather was such as to allow but of two services, for the rest, we had to depend on "ground talking" as the western politicians used to say.

I know not how to make up an interesting letter, our missionary work is too real to admit of much poetry. Often I have as many as three baptismal services in a day. In a settled parish, the baptism of a child seems a commonplace incident; with us, it is often the first hold gotten upon a family, a beginning of a new set of religious ideas.

I do not think it well to stimulate the Church's zeal and liberality by glowing descriptions of what we expect to do. The Church must be established and the Gospel preached, this is our duty, and to accomplish it we must work on hopefully and steadily, a success must not elate us over-much, nor a reverse be permitted to depress us.

I remember once to have accompanied good Bishop Cobbs to a town where he hoped to establish a parish; we remained several days, the bishop preached and talked his very best, it all seemed to fall dead, without eliciting one spark of sympathy; a more complete failure I never knew. We went on to another place, the bishop in as good humor as if all had gone well, and he began anew with as much vigor as ever. Need I say that he captured that town in a year or two.

It may be well however to give some account of what we are trying to do.

Experience is teaching us all the necessity, besides throwing more vigor into old methods, of using new methods (new, perhaps because they are so ancient as to have become forgotten), adapted to circumstances. It is folly to work upon the parochial system where there are no parishes. We are beginning to appreciate the value of clerical association, of educating the youth of the Church, of providing facilities and encouragements in order to recruit the ranks of the ministry.

These considerations have induced me to accept the rectorship of the mother church in the State. The vestry understand that this arrangement is not to conflict with Episcopal duty; the salary all goes to assistants. The Rev. Mr. Robert of Virginia, comes next week to his parish, and is authorized to bring with him, if he can, an unmarried clergyman, who will be one of us, and be specially employed in mission work outside of the church walls.

We hope to establish next fall a classical school under the authority and control of the parish. It may be that in time we shall be able to add a school for girls, for the colored race, and missionaries to radiate from this centre throughout the adjacent country. And then we must have a theological professor, and a little seminary. There are young men among us now whom I earnestly covet for the ministry; none of them know Greek; to send them abroad is impossible, and we cannot teach them here.

How all this is to be done I know not, but we must do year by year, little by little, what we can. I much fear that all missionary growth is deceptive which does not pro-



vide for its own perpetuation, it is not else a living fruit tree, "yielding fruit after his kind whose seed is in itself." and then we must have other centres, take Fayetteville for instance; more difficult of access from Little Rock than is New York, a delightful country with hills and prairies, pure air and limpid springs, abundant and cheap, and yet with nothing to create wealth, not densely enough populated to allow of self-supporting parishes.

We should have in that region an associated mission, conducting a school, and evangelizing the neighbouring counties; the Cumberland Presbyterians have had such a school at Cane Hill, near by, and have thereby gained much strength and influence. My predecessor, Bishop Freeman, saw the importance of getting a foothold in this region and made a covenant which it is very desirable to consummate. He bought the Mecklin Institute conditionally, and paid \$1,000 of the purchase money. I have lately examined the property; there are some twenty-five acres of land with a pleasant grove and spring, the situation all that one could desire, and open prairie near by affording pasturage without cost. There is a school-room capable of accommodating some seventy, five scholars, also a brick building with four large rooms and a wide hall, all in tolerable repair, but defaced by hospital occupation. Mr. Mecklin is old and infirm. By the terms of the covenant (with which he is ready to comply), we can get full title to the property during his life-time by paying two thousand dollars. The covenant does not bind his heirs. Were the property once ours, the expenditure of a few thousand dollars in log cabins and modest buildings would make it all one could desire, for the purposes of a school and mission. How to find the means and where to seek the means to conduct such an undertaking I know not, but I humbly pray that I may be enabled to carry out Bishop Freeman's plan.

The Roman Catholics in Arkansas are few, by no means equal to us in numbers and influence, but they work for the year 1966; they buy land, the most eligible property for their uses, there it lies; not of much use just yet, but in fifty years invaluable to them.

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### MISSOURI.

It is now about twenty-six years since Missouri was separated from the jurisdiction of the Missionary Bishop of the North-West, and erected as an independent diocese. Its territory covers an area of 67,380 square miles, and has a population at the present time of 1,182,317. This population is fast increasing. A flood of emigrants is pouring in from all sections of the country. The southern portion of the State, which has long been unsettled, is now open to the emigrant, and seems to be regarded with the most favor. Land in that part of the State is cheap, and many are buying; while hundreds are seeking farms upon the public lands, under the operation of the Homestead Act. It is predicted that the population of Missouri in the next two years will increase in far greater proportion than in any ten years previous. It is now a free State—the great obstacle to Northern immigration and enterprise has been removed, and thousands, who have longed to reside in a warmer climate, are leaving the prairies of Indiana, Illinois, Michigan, Iowa, Wisconsin, and Minnesota, to open to agriculture rich lands, that, with a little toil, will produce blessings in abundance. Merchants, mechanics, and manufacturers, who have been successful in Northern cities and towns, are coming here to help develop our resources, and supply the wants of this promising and increasing community. A bright future is in prospect for Missouri. Her immense mineral deposits, her rich lands, her central position in the Union, her great rivers that bring her near to the ocean, and her railroad connections, completed and in

course of construction, are all calculated to make her the Empire State of the West, and perhaps eventually of the Union.

Though St. Louis suffered during the war, she still maintains her position as the great metropolis of the West. Nothing but the most remarkable Providence can take from her the position she holds. Other cities may regard her as a rival, but she claims no more than by nature and the enterprise of man belongs to her. Nature has placed her in a position to be the centre of trade and manufactures, and the great depot of supplies for the region of country between the Mississippi and the Rocky Mountains, and also the grain and produce market of the Central Mississippi Valley. Men are beginning to realize what nature has done for St. Louis, and are making every enterprising effort to improve their golden opportunity. The last link to connect St. Louis with the entire system of railways in the United States is about to be made. Congress has under consideration a bill to authorize the erection of a bridge over the Mississippi River at St. Louis. This important work once completed will secure the grain and other products of the West and North-West for the St. Louis market. For with the Mississippi as her great channel of transportation, either to the north, south, east, or to foreign countries, and the Missouri to the far west, no railroad companies or rival cities can compete with her or draw away the commerce that must of necessity go to and belong to her.

In material prosperity the future of Missouri is indeed very bright and encouraging. But look at the State in a spiritual point of view. What has been done towards the spiritual and moral training and education of the people? How unfavorably does she compare with other States in this respect. Her metropolis is well supplied with churches, schools, seminaries, and benevolent institutions of every kind. But the State at large, since the war, is almost barren of these instruments of civilization. Public schools are unknown out of St. Louis. That city has its system of education partially maintained at the expense of the State Government, but its influences and benefits have never been extended beyond its own limits. The subject of a general system of public instruction, with a university at the head, is being agitated, and no doubt will eventually be adopted. But it may be asked, where is the Church of Christ, with her houses of worship, her parish schools, seminaries, and colleges? Has she taken advantage of the situation? Has she labored among the ignorant and careless, and endeavored to train them spiritually, morally, and intellectually? Have her ministers gone forth with Bible and Prayer-Book, accompanied by teachers with arithmetic, dictionary, and grammar? Alas! the Church has dragged herself slowly over the surface of this great field during a period of twenty-six long years. The religion that she teaches, and the education and training she is capable of giving, has made but little impression upon her more than a million inhabitants. Out of that vast multitude she claims but 1,162 communicants, and 1,047 Sunday-school children, making a total of 2,209. Assuming this as one-third of the whole number who are stated attendants upon the services of the Church, we have the aggregate of 6,627 persons under her influence and teaching. Divide these among thirty-two parishes and missionary stations, and we have an average of a little over two hundred to each.

In all these twenty-six years less than twenty churches have been built and consecrated to Almighty God, and but thirty-two parishes erected, and many of these have been vacant and almost destroyed during the war. Missouri has no doubt been a hard field for Church work, and will continue to be so. Every missionary field requires great labor, and this is certainly a missionary field in every sense of the word. While the Church has been laboring with limited means and but few helpers, and making



but little progress towards bringing this immense field out of darkness into the true light, the seeds of error have been sown broadcast throughout its circumference. A few statistics will show what the friends of error and partial truth have done, while truth itself has almost been hid or its friends asleep.

In 1850, the population of the State was 682,044. The number of edifices for religious services, with accommodations for about one-third of the population, was 880—of these the Protestant Episcopal Church owned and occupied *eleven*. We have now sixteen or eighteen church-buildings, and nearly the same number of parishes and missionary stations that are entirely without them. The latter being obliged either to rent halls, occupy court-houses, or accept the privilege of worshipping in the houses of other religious bodies. So that in sixteen years there has been but very little actual or comparative growth in the Church, if we take these facts as evidence of prosperity.

The balance of the 880 Church-buildings in the State at that time were owned and used by the different denominations and societies as follows: Baptist, 304; Methodist, 263; Presbyterian, 128; Romish, 68; Christian, 57; Free, 13; Lutheran, 24; Jews, 2; Moravian, 3; Mennonite, 1; Union, 11; Unitarian, 2; Universalist, 1; with 21 others of different creeds or no creeds at all. In what proportion these have increased during the past sixteen years the writer is not able to say.

Here, then, is a grand field for Church work. Here are a million souls and more "perishing for lack of knowledge." Here the ambassador of Christ should come to present the Gospel in its fullness and simplicity;—this alone can combat successfully with the specious errors and spiritual ignorance which so largely prevail. Here the competent teacher, under the eye and direction of a spiritual pastor, should seek the young, and train and educate them for time and eternity.

Oh, when will the Church awake from her lethargy, and set about doing our "Father's business?" When will her soldiers buckle on their armor, and go fearlessly into the contest against sin and the enemies of Christ? Surely the "sword of the spirit" will do its work, if only wielded in the name of the Lord and in faith by strong arms supported by zealous hearts. Here the Church should be ready, with her doors open and arms wide extended, to unite and gather in the great harvest of souls that must otherwise suffer and perish. Many of her own children, coming from abroad to seek new homes within the State, find that they have left many spiritual blessings behind them; and that here, as of old, Christ "hath not where to lay His head." Thousands of square miles of territory are lying as spiritual wastes under the dominion of sin and Satan, with not a single church to afford a sanctuary for the weary pilgrim, and no voice of Christ's ministers crying: "Prepare ye the way of the Lord, make His paths straight."

There are one hundred and fifteen counties in the State, only twenty-two of which have Episcopal service within their borders. Nearly two-thirds of all the parishes are north of the Missouri River. There is but one parish in Southern Missouri—at Springfield—and that is vacant. The balance of the parishes are in St. Louis, and on the line of the Missouri River and Pacific Railroad. The whole of Southern Missouri is a vast missionary field, comprising two-thirds of the area of the State. There is work enough in that field alone to be done within the next five years to keep half a dozen bishops and a hundred or two of presbyters and deacons busy. But where are the men and the means to be obtained? How is this work to be accomplished? This great field is part of a large diocese, which has only one bishop and about twenty-five clergy. The work is too great for such a small force. They have been doing, and are now doing, all that their means and circumstances permit. The laborers are indeed

few. Who then is to do all this work? Much of it will remain undone until the Church takes another step in the right direction. When she establishes see bishoprics, colleges, seminaries, and parish schools, and all other instrumentalities to accomplish this work, the labor and toil will be comparatively easy, the result will be grand, and this wilderness "shall be glad for them," and be made to rejoice "and blossom as the rose."

St. Louis itself should be a diocese. It should have its bishops, its cathedral, its training school and seminary, its asylum and hospital. The city and county, with a population of two hundred thousand souls, would be a glorious field for a bishop, with his well organized corps of presbyters and deacons. Hannibal might be another diocese, taking in a few adjoining counties. St. Joseph also, and Jefferson City, Kansas City, and Springfield. The number of souls, and not the number of square miles, should determine the limits of a diocese. It is to souls we are to preach and not to empty space.

When the work is thus divided and power concentrated—when we begin at a centre or given point and work in all directions, instead of scattering here and there, and spreading our energies over an immense surface—we may begin to hope that the Church will take possession of the land, and then we may all with joy sing praises unto God, and say: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people."

J. W.

#### THE COLLEGIATE CHURCH FOR MISSIONARY WORK.

SOME MONTHS since there appeared in this periodical a paper contrasting the concentrated and diffused modes of planting missions. The favor with which it was received, due perhaps, rather to the idea than to the presentment of it, induces the writer to follow it with a second article.

The consideration is now of the practical details. It is suggested that the first thing is the location of a staff of clergy and a church. The church should be of a capacity for at least a thousand worshippers, and as perfect in its architecture and appointments as can be built, at this missionary centre. It should maintain daily services, and all festival and fast-day services. To it should be attached a school. The children of the school could be trained to join a choir, and thus one great source of expense be avoided. At the head of the clerical body should be a dean and sub-dean, both pre byters of experience and tried capacity. These ought to be married, or determinately settled in life, and should accept their places as permanent offices. Then there should be a hall attached to or near the church, where the other clergy should live. In this should be a library, dining hall, dormitories, and some rooms for clerical guests. The other clergy should be young, unmarried men, deacons or presbyters, under obligations to remain single and in the service of the mission for three years. A certain sum will be paid them for their personal expenses—the rest of their support must come from the mission. Their duties will be, when in residence, to assist in the school, and in the Church services, to study, and to aid in the immediate parochial work of the Collegiate parish. They will, however, be detailed from this centre to visit the outlying stations, wherever the Church can be planted. Whenever they can succeed in establishing self-supporting parishes at any of these points, they can, if they desire, assume the exclusive charge. The obvious step will then be to elect into their places new members, and to plant new churches.

The work of the dean and the sub-dean must be to oversee, alternately, these mis-



sionary points. For instance, during six months the visiting officer should accompany, on Sundays, the different missionary brethren to their stations, judge of their success, and decide whether to continue or to change them. This will tend towards getting the right men in the right places. Meanwhile, the resident head will have the care of the central parish. To that for rest, for study, for an hospital, if needs be, the other clergy will always be able to return.

Of course this implies in the missionary points a generous hospitality on the part of the Church members resident. They are to be appealed to contribute to the support of the central mission, upon the understanding that what they do is to be credited to them.

To illustrate this by an imaginary case let us suppose this: The central church is at Atcheson, a rising town of six thousand inhabitants. There is a missionary station fifteen miles off, at Walker. At the first visit, the dean, whose turn it is to be the itinerary officer, takes with him one of his clergy, Mr. White, and goes to the place. Upon inquiry he finds one Church family there, and some few others who would like the Church services. They begin by service in a school-room, or in a private house. Enough are gathered to make it expedient to maintain weekly services. The question the dean puts is, first: "Can you pay Mr. White's expenses in coming to you?" They will gladly do that. The next question is: "Can you do anything more?" They are ready to try. "Very well," he says, "then when you shall be able to send us five hundred dollars annually, you will be entitled to become self-supporting. Then we will help you to build your church and rectory. Meanwhile we will keep up services every Sunday." Mr. White is both young and ambitious. His church grows. In six months' time some one in Walker is moved to give lots of land for the erection of the buildings needed, and they are conveyed to the Church at Atcheson. Some revenue is obtainable from them, and this is regularly funded against the church building. At the close of the first year it is found that they have contrived to send two hundred dollars to the mission, and managed to save White nearly all expense of travel to and fro.

The Collegiate Church is all the while accumulating her funds against the hour when they shall be needed. At the close of the second year it is found that five hundred dollars is contributed, and zealous laymen say it could be made a thousand if there were a church whose sittings could be rented. Then the dean offers to appropriate five thousand dollars from the missionary fund, to build the church. This is to be, however, a debt upon the new parish, due to the mother church. It is a loan which must be repaid as soon as may be—but not to be a burden. As fast as it is paid off, say at five hundred dollars a year, it goes into the funds. Mr. White still continues his residence at Atcheson. He will not cost them any more than he can help. They still are anxious to have him permanently, and he has reasons of his own for wishing to come. At the end of four years the church debt has been, by earnest effort, paid off to such an extent that the way is clear. Then the dean advances two thousand dollars more to build a parsonage. Labor and materials are given, as far as they can be, and the new parish has its resident priest, at a salary of eight hundred dollars, to be increased as soon as the debt is met, which is now four thousand five hundred dollars. In ten years' time the last instalment is handed to the dean, and immediately applied to another missionary station. This same work, varied by circumstances, and with inequality of success, has been going on in five other stations during this time. Meanwhile, there has never been any interruption of services and of parochial care at any of these points. The simple fact has been that there has been no waste. Instead of six clerical libraries, each containing six copies of the same book, there has been

one central one. There has been economy of that very costly article, clerical experience. Brother Jones preaches well, but reads the service very badly. The dean keeps him awhile in residence and trains him. Brother Edwards cannot catechise children. He is sent daily into the parish school till he acquires facility. The dean lets him do as much each day as he can do well, knowing that meanwhile he is not having a parish suffer by neglect. Brother Thomas writes sermons slowly, and not very much to edification, but is admirable as a visitor of the sick. The dean puts him at the work of the mother parish, and gives him an hour's training every evening in his study.

Of course such a plan supposes a self-denying, obedient clergy, under wise and kind rule. But no others are fit for missionary work or any other ministerial duty. The idea is to obviate those inevitable evils of the scattering system. What is needed is to steer clear of those dangers which so often wreck separate parishes.

Suppose now the mission at Clinton has become self-supporting. A bad freshet or the failure of a manufacturing company puts them back. Upon present principles the rector starves six months, and then with tearful eyes bids farewell to his sorrowing flock. They are disheartened, and after one or two futile efforts, call one of the Church's hard bargains—the men whom nobody wants and few will have—in six months to be again deserted. The church falls into decay, or is sold to the Romanists, or the parish starves on, with occasional supplies, becoming a confirmed beggar upon the wealthy city parishes of the East. But suppose there was at hand a dean, such as has been here described, ready to say at once to the rector: "Keep on! Stay at your post, and we will make up the deficiency." A year or two sees Clinton again restored to prosperity, and no harm done.

Stopping little leaks is the great art by which to prevent fatal waste. As we practice in our private charities, so we ought in our public Church work. The other day appeared in one of our Church papers, the excellent *Connecticut Churchman*, an article some of us were sorry to see. It spoke, and wisely in the main, of the needless cost of machinery in Church work. What we were sorry for was that it included this "SPIRIT OF MISSIONS" among the unnecessary things. But how much might be saved, of the waste complained of, if there were these central Churches, to which could be sent appeals and contributions? Suppose, for instance, the Bishop of Indiana writes to the Bishop of Connecticut asking that the missionary contributions of the latter diocese be appropriated, for one year, to the former. The appeal is presented at convention, and the recommendation made. Connecticut is to help Indiana for a year. Every Church which makes a collection in that diocese, is bidden to send it to the Dean of Atcheson. The Dean furnishes to the *Connecticut Churchman* a concise statement of his work, and what he needs. So does the Dean of Manchester, and the Dean of Hereford. We will pay the bill of printing for all this out of our own pockets, and never feel it; whereas, if twenty little missions had each made its printed statement, and half of them had sent their clergy on a begging tour to the East, the waste would suffice to build a parsonage.

The above is submitted to criticism. If it be pulled to pieces nobody will be hurt. Only let something wiser be suggested, and no one will welcome it more readily than the writer of these pages.



## CHRISTIAN EDUCATION.

## NUMBER THREE.

I purpose in this article to sketch what seems to the writer the true idea of a Christian college. The point which seems most to be forgotten now a-days, is what certainly lies at the foundation of all collegiate life.

When in old times students began to flock to any university, allured to it either by the fame of some particular teacher, or some other cause, the Church through the lips of the wisest of her children exclaimed, "Shall I leave my youth, the flower and vigor of my strength, my hope for the future without care, without guidance or protection, away from the loving shelter of their own homes, to all the temptations and dangers of the university town and do nothing for them?" She could not do so. She resolved to give them a Christian home, where, in the place of father and mother, Christian priests should guide and support the young and inexperienced, while they were receiving intellectual training.

The primary object of the various colleges which are the beauty and glory of Oxford and Cambridge, was not to give intellectual training, for this was done in the main, by the university professors and lecturers, but to give a Christian home to the many youths who flocked to the university town.

The college was to have its common dining hall, its common chapel, and above all, Christian men who were in the place, were to be, so far as they could, father and mother, brother and sister to the inexperienced youth. The Christian college was to be in short, the temporary home, supplied by the loving care of the Church, for that period of life, when, from the necessities of the case young men were homeless.

While this was the case in the colleges of Oxford and Cambridge, in other cases of course intellectual training formed a primary duty of the collegiate bodies, but this one thing was the central idea of the Christian college; that it was to be a Christian home, where teachers and taught were to live together as elder and younger brethren, one body, bound together by a common law of obedience and love.

It would be very interesting to trace the various modifications which time and loss of faith have made in the original idea. Suffice it to say, that at present, the common idea of a college bears about the same relation to the true one, that the congregationalist idea of a church does to the scriptural and catholic teaching on the same subject.

What are the prominent features which strike even the careless observer in most colleges. First, president, professors and students, do not dream of living together as one family. Each teacher has his own household and home, while the students live in forlorn rooms in more forlorn halls, and board where they please. There is indeed in some colleges a relic of the old common dining hall, which bears witness by its very name to its origin, we mean the dreary institution fast dying out, known as "Commons"

What a contrast between the noble dining hall of the ancient college, the beautiful architecture, the magnificent open roof of oak, the stately pictures, the dignified hospitality, the chanted grace, the gentlemanly demeanor, and the melancholy vulgarities of the "Commons." Again: the same theory is true of the chapel. Compare the true collegiate chapel with its daily service and frequent Eucharists, with the hacked up benches, disorderly behavior, irreverent conduct and dreary "exercises" which in most of our institutions make religion a mockery.

We do not dare to look behind these things, at the influence they may possibly have on the lives, the morals, and the faith of the students who are exposed to their influence during that period of their lives when they are most open to impressions.

A gentleman, who had been the president of no less than two colleges and one university, told us not long since, that by a careful examination he had discovered that the number of students who received collegiate training now was far less in proportion to the population of the country than it was, say five-and-twenty years ago. Every one is well aware that there is a wide-spread and growing disbelief in the advantages of collegiate education among practical men.

The fault cannot be in the intellectual training given, for that in some respects never was better; may it not be in the lack of the true system of collegiate organization. Is some such idea as the following an impossibility? Let a body of men, the head, and at least some others of them in holy orders, join together for the work of educating Christian youths in body, mind and soul, as to the whole man; let them be men faithful, earnest, fitted for their work, and let them be their own trustees, bound to obedience to their head, and subject to the visitation and control of their bishop. They form with the youth whom they educate one family. All live together in the college building—*building* not buildings. Make it as large as you please, ten quadrangles if necessary, but *one* building for the sake of unity; let there be a common dining hall where all eat their meals together; an upper table for the dignitaries, but the same fare on all tables, no luxuries for Dr. Dunderhead and dry bread for John the freshman, but all served alike; let there be order, and propriety, and hospitality, and let every meal serve as it ought, to bind closer into one the common family.

The dining hall ought to be the second best room in the college; the chapel of course comes first. The students all live in the building, boarding out is unknown (children do not board away from their parents), everything is as commodious as possible, there are studies and bed rooms, and all necessary lecture and recitation rooms. The youths are made more comfortable in their college than they could be at Mrs. Jones', Mrs. Robinson's, or even at Catchem's hotel. There is a large evening room, besides reception rooms and parlors, where all meet together at stated times as one family, professors and their wives, if they must have them, all the family—elder and younger—in one body.

There is a proper Infirmary with some good nurse, possibly a "sister" (who knows what we may come to!) to take care of the youths when ill. There is excellent provision for physical exercise, the grounds are large and spacious, there are prizes for good cricketing and ball playing, and regattas on the river hard by. There is a large gymnasium, provided with every amusement innocent in itself, in short, everything which can expand and develop the physique. Above all is the chapel, all that Christian art can make it. Here come no discordant sounds from varying creeds, but "one Lord, one faith, one baptism," is preached in liturgy and sermon. There are daily services and weekly Eucharist, and the head is priest and father to the collegiate family. The religious instruction is not confined to the chapel, it permeates all things, everything begins and ends in God, and the divine life of the church penetrates and pervades the whole college in its outward shape and inward life.

Into the question as to the form and the discipline such a college would take, we will not enter, although of this too we have definite ideas; one thing is certain, youths under such a system would scarcely desire by way of amusement and manly sport to place a cow in the president's recitation room, or a donkey in the chapel, or tear off all the gates in the neighborhood. Such things would be impossible.

In the great awakening to the great work, the Church in America has yet to do, may God grant that she may be enabled to train the young men of the land in Christian colleges with Christian faith, Christian order, and Christian discipline.



## ORGANIZATION A DIVINE POWER.

THE children of this world rightly estimate the omnipotence of human organization, as is evinced by the thoroughness of their political and military rules, discipline, and drill; the power thus concentrated and controlled becoming irresistible when directed against a force in all other respects greatly superior to it. The perfection and power of God's organizations are manifested in the vegetable and animal kingdoms; the tiny fragile cell adapting itself to the infinite requirements of the highly complex structures that grow out of it, and all the discordant shapes and materials harmoniously work together to produce a perfect organism.

In all civilized countries God's hand is universally recognized in the family organizations, with its relative obligations of husband and wife, parent and child; but fallen man is naturally prone to value this organization more highly than that of the Christian Church, and to spend more time and money in upholding it, because any moral taint in his wife or children affects his happiness or his standing more directly than their spiritual defection. Even zealous Christians of ardent and impulsive temperaments often practically ignore or lightly esteem a Church organization, preferring a sort of independent guerrilla warfare to a more orderly and enduring work, under the control of a properly officered and organized body. It is true that God, in the abundance of His mercy, blesses much of this character of work, just as He does the imperfectly organized cryptogamic vegetable, whose office it is to prepare soil for the plant of a more complete organism that has seed within itself. The prolific orchard, when unskilfully tended, often abounds in off-shoots from the roots of trees, (or suckers, as they are termed from their exhausting propensities,) and when such are separated from the parent stock and transplanted, the same infirmity is sure to be perpetrated by them. As the Christian Church induced the growth of just such off-shoots by unduly restraining the growing and fruit-bearing properties of the stock, it behooves her members to deal kindly with other Christian bodies and erratic individuals, and to stimulate her own fruit-bearing properties, that the full power of a completely organized Church may be manifested.

Surely the Board of Missions is in harmony with a truly Catholic Church, as it allows freedom of action to individuals, to parishes, and to dioceses, while it only combines voluntary offerings that a higher efficiency may be imparted to them by concentrated and organized action. It is true that some excellent ministers have partially broken loose from the missionary department of the Church; but this affords no stronger argument against its Divine organization than the asteroids do against the power that originated and controls the planetary system.

The Freedmen's Department of the Board of Missions, representing as it does the organic unity and high conservatism of a Catholic Church, is gaining the confidence of the most prejudiced individuals and even of secular governments, thus opening the way for the thorough education of a benighted people, and at the same time forcibly illustrating the divine power of a Church organization.

A little while since, the evil one, through the agency of the poor African slave, seemed likely to sever this nation into as many fragments as he did the Christian Church; but the Ethiopian stretched out his hand toward God, and now instead of being the wedge to rive the nation, he, as the freedman, is binding this people and this Church more closely than ever before. When other religious bodies and even human governments are looking hopefully to this Church, surely it is a time for her members to show her true Catholicity by cultivating the broadest charity, and

exercising it among themselves and towards those that are without. "A great door and effectual is open to" her, "and there are many adversaries." "Watch ye, stand fast in the faith, quit you like men, be strong. Let all things be done with charity." H.

### MISSIONS TO THE WILD INDIANS.

FORT RILEY, February 23d, 1866.

REV. AND DEAR SIR:—Your favor of the 5th inst. is received; and as you still "ask for more," I will, even at the risk of being regarded as garrulous by the Committee, add a few words additional on the subject of Missions to the Indians.

We, as a Church, have done nothing for the red man. Mission Houses and Mission Farms stud the State of Kansas and the Eastern part of the Indian Territory, but not one of them has ever been sustained by Episcopalians.

Many of these, I admit, appear to have been failures; but there were causes for these failures, which need not, and *would not* occur to ourselves. And, as so many of the tribes are now to be located in the "Indian Territory," the great work would be in a measure compact, and the several missionaries could have equal facilities for personal communication to that afforded the clergy in any of our far Western States. This, in itself, would be a great bond of strength.

If a mission were established among the Cheyennes, Arappahoes and Eastern Apaches, it could readily be reached from this point, and much more easily from some other point further West, as soon as the U. P. R. extends beyond this garrison. Two or three days' travel could take the missionary from that point to the reservations of the Kiowas and Camanches, and a like distance to the government garrisons of Arbuckle or Wisheta. Or one or other of the last named places might be made the great central point between the wild tribes of the plains and the Chickasaws, Seminoles, Creeks, Cherokees, &c., of the Southern and Eastern parts of said Territory.

Mission buildings for the wild tribes should be erected by Government, and teachers for the schools should be supported by the same source. The Cherokees could do much towards sustaining their own schools, and so could some of the other half-civilized tribes.

Among the last named "nations" there have been mission schools for twenty or thirty years. These are all broken up, and Government has had cause to be dissatisfied with the non-success of many of them. She would, I am sure, have more faith in our system, and would render us equal facilities to those she in former years afforded to others. The prospect is certainly worth the trial.

Again, an energetic Indian mission should and *would* be popular with the Church.

Americans acted with perfidy and in bad faith to the noble Massasoit, the heroic Cananohet and the eloquent and magnanimous Logan. A fate similar to that which befel the tribes of these noble chieftians must soon fall to the lot of the western tribes, unless the Church rises in her might and stands as a ministering angel to defend and protect them.

Washington Irving has well said that "the rights of the savage have seldom been appreciated or respected by the white man. In peace he has too often been the dupe of artful traffic; in war he has been regarded as a ferocious animal, whose life or death was a question of mere precaution and convenience."

The fate of Wetamoe, the Pocasset princess, whose head was severed from her body and exposed upon a pole, at Taunton, for the crime of loving and striving to defend her people, is proof of the justice of this statement.



Wherein has our conduct differed from the merciless and exterminating policy of the early colonists? We have driven the poor Indian, by degrees, from the Atlantic and Pacific slopes. We have stolen his rich lands, robbed him of his mineral mountains, and slaughtered hecatombs of his buffalo. We now demand his last great hunting range—the Smokey Hill Valley.

Episcopalians have received a large share of the gain that has accrued to the country from these causes,—I was going to say,—crimes. Are we unwilling to atone, in part, for all this? If not, let us rise in our might, and plant the standard of the cross at the door of the Wigwam. Let us take the children and educate them, at once, in the doctrines of the Gospel, and in the profitable and peaceful pursuits of pastoral life.

CHAS. REYNOLDS,

*Chaplain U. S. A.*

P.S.—Our little Diocese has just met with a severe loss in the death of Rev. N. O. Preston, Professor in the Agri-College, and Rector of St. Paul's Church, Manhattan. Professor P. was for several years a faithful and devoted missionary, first at Manhattan and then at Topeka. The call was sudden;—he had walked from his residence to the college on a very cold morning, and expired in his chair before his class had assembled. “But he was a good man,” and, we believe, fully prepared for so sudden a summons. We shall miss his benignant face, his eloquent voice, and his wise council.

I was in Lawrence at the time, attending the dying couch of my youngest brother, and did not hear of Professor P.'s death until it was too late to be present at the funeral; but your missionary at Topeka reached Manhattan on the evening of the 17th, and read the service and preached an appropriate sermon over the body, in the College Chapel, on the following day.

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In a communication of a later date, our correspondent adds:—

I am not certain but I shall fail of interesting both the Committee and your readers if I prolong the discussion of the subject which has occupied my former letters. A life of eight years upon the border, and nearly half of them in the “tented field,” is not a good school for the cultivation of ornate sentences, or terse logical essays. But as you have full permission to discard any communication of mine that you deem irrelevant or unworthy of your columns, I will again dwell, for a space, upon the old topic—Missions to the Wild Indians.

In my last letter I touched upon our duty to them as American citizens, on account of the ill-usage which they have received at our hands. I now propose to take higher ground, and press their claims from a Christian stand-point.

Your motto is, “the field is the world.” This agrees with the last and great command of Christ to His apostles,—“Go ye into all the world,” etc.; and while He pointed out the end, He also prepared the means: He sent His Spirit from above, to fortify His apostles against danger, to console them under affliction, to dispel their scruples, and to correct their mistakes.

The noble work, so auspiciously begun by the apostles, was not continued with the same spirit of charity by their successors. Precious time and great labor were spent in proselyting from one phase of belief to another rather than in reforming the lives of the unconverted to the pure and simple precepts of the Gospel.

Is not a like charge often laid at the door of modern missionaries? And does it not sometimes stunt the free-will offerings and dwarf the Christian growth of those who might otherwise enjoy the great luxury of being “cheerful givers?”

If any of your readers have taken this view of the subject, and allowed it to narrow

their gifts, or to cause them to give grudgingly, I can now offer them a field, "white for the harvest," where no objection of this kind can cause them to withhold the hand, or to give sparingly and in doubt.

Christianity, whether we consider the promises of its Founder, or the spirit of its laws, is fitted for universal use, and claims universal belief. Your motto thus regards it, and Christ's commission fully asserts it. On what ground, then, can we excuse ourselves for longer neglecting to enter the door now thrown wide open to the poor heathen, who are at last hemmed in by the advancing civilization from the East and the West. Has not the Providence of God made this the favorite hour for missionary labor among the Camanchees, Arappahoes, Cheyennes and Kiowas? And should it not be the special work of a wealthy Church which is just arousing herself from her lethargy? The rude and uncivilized were far more hopeful in our Lord's day, than the polished and fastidious, and there is no reason to doubt but they would be so again.

In other fields we have a great and glorious work before us. The evidences of Christianity must be collected, its doctrines elucidated, the attacks of its enemies repelled, and the morals of its professors purified. But here we have simple and purely missionary work to do;—to wit, to plant the standard of the Gospel in benighted heathen hearts.

Six months ago, this field could not have been entered. The nomadic life of the wild tribes made missionary labor next to impossible; or, at least, impractical and hopeless. But by recent treaties, and their confinement to limited reservations, missions can be established among them with every prospect of success. Here is no papal superstition or domination to up-root, no false or perverted views of doctrine or polity to neutralize. We have no misconceptions of Christianity to set right, and no corruptions of it to purify. What opportunities are here for planning with wisdom and executing with success! We have nought to do but to carry the Gospel; dwell upon its importance and its truth; to teach what it reveals with sincerity, and to enforce what it commands with earnestness.

Shall we not do it, grasping the promise, "So I am with you always, even unto the end of the earth?"

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## EDITORIAL.

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### *FAITHFUL AND SUCCESSFUL WORKERS.*

NOT LONG AGO the worthy Rector of a noble parish in Brooklyn signified to us that he would like to have the SPIRIT OF MISSIONS largely taken by his people. He experienced no difficulty in winning us over to his view of the matter. We surrendered without a struggle. We proposed to send an agent to do the work. His reply was: "Leave that to me." We left it to him. Knowing the man, we knew the work would be done, and had not many suggestions to make as to means and methods. He employed a young layman, a member of his parish, to do the canvassing. In the course of a few days we received the names of between seventy and eighty new subscribers, and the Rector's check for the money. There is only one parish in the United States to which we now send a larger number of our missionary paper.



About the time the good work was begun in Brooklyn, a young layman—a busy merchant in the City of New York—belonging to a thriving parish in Jersey City, at the instance of his Rector, called upon us, and said that he would like to do something in the way of circulating the SPIRIT OF MISSIONS. We promptly assented, and said: “God bless you! take these specimen numbers and these circulars, and do what you can. Call again, we shall always be glad to see you.” That young merchant has called again and again, and we were glad to see him; and he has brought us the names of between forty and fifty new subscribers, and the money also, and still he is at work. What ails that young man and young merchant? He works all day in New York (New York merchants know what work is), and he works evenings to circulate the SPIRIT OF MISSIONS, *and he circulates it*. Is he crazy? Not at all. He prays, “Thy kingdom come,” and he works in the spirit of this prayer. That is all, and that is enough to make any man or any woman a great power in the Church of God, and enough to make any man or any woman *seem* crazy to those who neither pray nor work, and to those also who *say*, “Thy kingdom come,” and deem that the full performance of their duty.

There are thousands of young men in the Church waiting to have their “spiritual pastors” suggest ways by which such services as they can render can be made available to the extension of Christ’s kingdom in this wicked world.

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#### “SPEAKING IN MEETING.”

A FEW WEEKS since it came in our way to address the same congregation on the subject of Domestic Missions twice on the same Sunday, morning and evening. It was the congregation of an ancient rural parish, not far from the City of New York. Of course such an opportunity to speak a few words about the SPIRIT OF MISSIONS could not be allowed to pass unimproved. We urged that it is the duty, and should be accounted the privilege, of every member of the Church to keep himself or herself informed in regard to the Church’s missionary work, and for the reason that every member of the Church has an interest and a responsibility in this work. We told the good people how they could obtain the information called for by duty and privilege, and this involved the necessity of speaking of our missionary paper, and the propriety of urging all the members of the Church to take and read it, and to ponder well its plain monthly statements of Christian work done, or in progress, or called for, or languishing for lack of proper sympathy and aid. We could not then, and we cannot now, think of any other publication at all competent to accomplish the end in view. If our thinking was, or is at fault, we shall be thankful to have it corrected.

It happened that on the afternoon of the Sunday referred to, the Rector of a once wealthy and liberal parish in a distant diocese, now poor through the ravages of war, “chastened, not killed; sorrowful, yet always rejoicing; having nothing, yet possessing all things;”—was present in the congregation. Our remarks concluded, just as we were—

turning to descend from the pulpit to the chancel, we heard a soft and tremulous voice in the body of the church. The chancel reached, we had an opportunity of seeing as well as hearing. That Rector of the distant parish, so changed during the past four or five years in all but its relations to the Source of spiritual life and comfort, was upon his feet. Our first thought was, it is a little singular; our second, who cares for the seeming irregularity? "Where the Spirit of the Lord is, there is liberty." He alluded briefly to the past, and spoke most feelingly of the present, of his people, and pledged himself to obtain from among them one hundred subscribers to the SPIRIT OF MISSIONS. That pledge will be redeemed. The Rectors of our Northern churches are not without labors, not without cares, and some of them are not without reasonable anxieties in regard to the material ends of life; but they have not to deal with the impoverishments of war.

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#### WESTERN METHOD.

WE HAVE received a very suggestive letter from the Rector of a live and vigorous parish in Minnesota. In 1856, this parish was adopted as a missionary station by the Domestic Committee, and this worthy Rector was appointed missionary. The relations thus instituted were continued for only one year—the entire appropriation by the Committee being \$350. But the obligation and privilege involved in those relations have not been forgotten. We have received from that parish, since it ceased to be a missionary station, within a fraction of \$600; and we happen to know that this is only a very small portion of what it has done in a missionary way.

The good Rector writes to the effect that he has a missionary society in his parish, which meets monthly, for the purpose of promoting a missionary spirit, by the communication of missionary intelligence, and to invoke God's blessing upon the work. At these meetings communications from our missionaries are read, and a digest of the missionary intelligence contained in the SPIRIT OF MISSIONS, prepared by a committee of ladies—the whole missionary field thus coming under review. At the last meeting, one of the ladies presented a paper on the SPIRIT OF MISSIONS, prepared for the purpose of awakening an interest in its circulation. This paper he has forwarded to us for publication. We are sorry that we cannot make room for it in our present issue. It is an exceedingly well-considered paper, and we propose to lay portions, if not the whole of it, before our readers in our next number.

We are of the opinion that, if this "Western Method," which prevails in the parish in question, and in some other parishes, were adopted throughout the Church, her great missionary work would be abundantly sustained. Why cannot every Rector in the land organize a missionary society within his own cure, and have monthly meetings of the same, to awaken and keep alive a proper interest in our great missionary work? Such organizations, if rightly conducted, aside from their direct missionary bearing, would take rank among the best methods of promoting individual growth in grace, and so, of happily influencing all that enters into true parochial strength and prosperity.



## MISSIONARY CORRESPONDENCE.

## ILLINOIS.

*Carlinville and Chestesfield.*—REV. T. W. DRESSER.

The services in both parishes have been regularly continued. The Sunday-schools are still in operation—in Carlinville with somewhat better promise of success than heretofore—since the old superintendent, for some three years a surgeon in the army, has now returned and taken hold of it again. It cannot do well, however, until we get the use of our church, which will not yet be done, or so far done as to be fit for use for a month or more. Our present place of holding service is up-stairs in a school-house, and so dirty and uncomfortable that few or none attend but those who are thoroughly in earnest. The same cause operates seriously against the Sunday-school. Yet there has been considerable interest in that place during the winter, on the part of some of the young people, and several of them are now contemplating and preparing for confirmation. There are also here, in Carlinville, two or three candidates for that rite. We expect an Episcopal visitation in June.

In this place (Carlinville) we have met with many obstacles and delays in the work of building our church, and it has cost us considerably more than was at first contemplated. But for the unpromised liberality of one of our number—the only one who is possessed of much means—we should not have been able to carry on the work as far as we have done. He alone has given, from first to last, nearly, if not quite, a thousand dollars, which is fully one-third of the whole cost as yet incurred. We did not expect to be able to have it plastered at present, and perhaps for some time to come, but by means of a supper given about Christmas, the ladies raised the funds necessary for that purpose.—When finished, the house will look very well, with its stained glass and open roof; but the chancel and vestry-room are still to be built at some future time—we know not when—and for pulpit, lectern, &c., we shall have to be contented with fixtures of the most temporary kind, from lack of means to make them what they should be, and what we hope to make them at some future time. If some liberally-disposed persons would come to our relief in this emergency, profound thanks and the blessings of a zealous and hard-working people

would reward them. One liberal Churchman, Mr. W. M. Mayo, of Chicago, has already made our hearts glad by the gift of a handsome communion set, which we very much needed. Another of the same name, and brother of the above, in Springfield, has also offered us fifty dollars in a melodeon or cabinet organ, and we are now trying in some way to raise the remainder. But whether we shall succeed or not is uncertain.

I have just returned from a trip to Bunker Hill and Gillespie, which places, by the way, have been without a minister now for some six months past, and are suffering seriously from that lack. But it should not be so, for they are both promising points, where a faithful clergyman might do great good; and I sincerely hope that some such person may soon be found to take them in hand.

## TENNESSEE.

*Memphis.*—REV. G. N. JAMES.

The Bishop, having in contemplation a visit to Kentucky and New York, directed me, during his absence, to visit the vacant parishes and missionary stations in the western portion of the diocese, to give them services, administer the holy communion, baptise, visit the Church families, and learn the condition and wants of the parish or station.

This I proceeded at once to do, and set out for Covington the next morning, January 8th. After a cold ride on horse-back, over eleven miles of exceedingly bad road, I arrived at Covington, and found it a place of some four or five hundred inhabitants. Our church building I found in an unfinished condition—never having been plastered or painted—many of the windows were broken, and the church wore a very dilapidated appearance. Upon inquiry I found it would take about four hundred dollars to put it into a condition fit for use. I immediately sent round subscription papers, and while I was there nearly all the money was subscribed, and the people promised to get the work done as soon as possible. I sought out the Church families, and found about fifteen persons who ought to be, or who once were, communicants, but as there have been Church services only once or twice during the war, the Church people have (some of them)

become very remiss. On the evening of January 10th, I held service and preached in the Methodist meeting-house. On Sunday, January 14th, I had service again in the Methodist meeting-house, and preached, baptized one child, and administered the holy communion to six persons.

January 19th and 25th, at Somerville, Fayette county.—A neat church of brick—tower unfinished—several of the windows broken—otherwise in good repair. Have had but few services during the war. Found about nineteen Church families, and about twenty communicants—are anxious to have a resident pastor, and could raise at once about five hundred dollars towards his support. On Sunday, January 21st, I held service and preached twice, and administered the holy communion to seven persons.

January 26th and 28th, at Lagrange, Fayette county.—A church of brick, which was used for hospital purposes, and for ordinance storehouse during the war—the windows and window-blinds broken, chancel surroundings destroyed, the seats gone (having been used for coffins, &c.), stoves gone, vestry-room destroyed (having been used as a privy), walls written over with charcoal and pencil (sad to look on). Communicants in and around Lagrange, about twenty (nearly all females).

Sunday, January 28th, I held service and preached twice in the Presbyterian meeting-house, and administered the holy communion to nine persons. One of the lady communicants (Miss Cossitt) was making great exertions to collect sufficient money to repair the windows and fix up a stove, so as to have a Sunday-school in operation as soon as possible.

February 2d and 12th, at Ravenscroft and neighborhood, Tipton county. Found Ravenscroft chapel in ruins—the church that was in Randolph burnt down. Have had no Church services for a long time. Communicants in and around Ravenscroft and Randolph, about twenty, and several colored. On Sunday, February 4th, I held services and preached twice at the house of Mr. James Alston, administered the holy communion to seventeen persons, five white and twelve colored, and baptized two colored children. On Sunday, February 11th, I held two services and preached twice, at the same place, and baptized fourteen colored children. During the week between the above Sundays I paid a visit to Big Creek settlement, Tipton county, where I found four lady communicants making great efforts to build a church that

will answer the purpose of a school-house and a church. Their desire is to get a clergyman of the Church to come and live among them, who would be willing to teach a Church-school. They think they would have no difficulty in building up a very fine school in that neighborhood.

February 14th, Ash Wednesday.—Preached at the Church of the Good Shepherd, Memphis. February 15th—Assisted at a funeral in Memphis.

February 16th and 19th, at Brownsville, Haywood county.—A church building, with tower incomplete—some of the windows broken, and some plaster off, but otherwise in good repair, and the parish free from debt. Communicants in and around Brownsville, about eleven.

On Sunday, February 18th, I held two services and preached twice, and administered the holy communion to two persons. Snow had fallen the night before, and kept many people from coming to Church. There are four other houses of worship in the place, but our church was the only place in which there were religious services held that day, except the Methodist meeting-house, which was used by the colored people in the afternoon.

February 20th and 23d, at Union City, Obion county.—No regular communicants here, but the place is growing, and may be made one of a line of stations on the railroad. Rain, mud, dark night, the want of a convenient place, and my experience at Brownsville, prevented me from making an appointment for service here.

February 23d, at Trenton, Gibson county.—An important place; but no Church property here, and but four communicants. Held service and preached at night in the Cumberland Presbyterian meeting-house, to a congregation of about thirty persons. The rain and mud kept many from coming.

February 24th and 26th, at Jackson, Madison county.—Rev. J. A. Harrison, rector.—Assisted the rector in the morning service, and preached for him in the afternoon of Sunday, February 25th.

February 28th.—Visited the "Memphis Colored Orphan Asylum," catechised the children (about fifty); closed the school by singing the Gloria in Excelsis, and saying the Creed and prayers.

Sunday, March 4th.—Preached at the Church of the Good Shepherd in the morning; held service and preached at the Memphis Colored Orphan Asylum in the afternoon, and baptized five colored children; read Evening Prayers in Calvary Church at night.



Sunday, March 11th.—Preached at the Church of the Good Shepherd in the morning; held service at the Colored Orphan Asylum in the afternoon, and baptized six colored children.

Having to be at Jacinto, Miss., on Monday, March 19th, I spent Sunday, the 18th, at Corinth, and preached for the Rev. Mr. Burton, the pastor there, who has no church building, but has to take his turn of one Sunday in the month in the basement of the Cumberland Presbyterian house.

March 21st and 22d.—Officiated at St. Mary's Church, Memphis, at morning service, in the absence of the rector.

March 26th to April 15th.—In consequence of the absence of the Rev. Mr. Wheelock, rector of Grace Church, Memphis, on a visit to New York, I was requested to officiate in the church during his absence. This I did—holding service and preaching on the Sundays, and having daily service during Passion Week. During this time I have sometimes also assisted in the services at Calvary, St. Mary's, and the Good Shepherd Churches. I also assisted at the ordination of Rev. Dr. Cross to the priesthood, in Calvary Church, on April 9th.

April 20th to April 24th.—Accompanied the Bishop on a visit to Lagrange. Took with us a lectern, litany-stool, lamps and oil. Found that Miss Cossitt had got the windows mended, and had collected a number of children together, and was regularly instructing them in the Sunday-school. I assisted the Bishop in tacking some carpet over the chancel floor and otherwise getting the church ready for service. The Church people borrowed some benches from a public hall, and from some schools, but we could not have service on Friday night, on account of the heavy rain. On Saturday I held the first service had in the church since the war (or since the building was first occupied as a hospital and storehouse), and preached. Heavy rains again prevented us from having night services. On Sunday, April 22d, I catechised the children of the Sunday-school, and found them very proficient. I read morning prayer, and the Bishop preached and administered the holy communion to about twenty-four persons. The church was full—the Methodist and Baptist ministers having closed their churches to come and hear our Bishop. The Methodist minister brought a good portion of his congregation with him. In the afternoon I baptized two children; at

night I read evening prayer; the Bishop preached and confirmed seven persons. On Monday morning we had services again. I read the service; the Bishop preached and baptized one adult and one child, and confirmed five persons. There was a great deal of rain during our visit, which prevented our making as many parochial visits as we desired; but still a great deal of good was accomplished in the face of all obstacles.

The Bishop having instituted the daily celebration of the holy communion for the benefit of the clergy of the city of Memphis, and all others who wish to avail themselves of it; and having directed me to celebrate on April 25th and 26th, I accordingly administered the holy communion on those days, at seven o'clock A. M., in St. Mary's Church, Memphis.

This brings my report to the present date. I might have made it fuller by comments, but I think the mention of bare facts and the description of things as I found them will show more clearly the state of the Church in this portion of the Lord's vineyard than comments will.

I have not yet visited *all* the vacant parishes and missionary stations in this western portion of the Diocese, but only such as were accessible; bad roads, partial inundation of the country, and difficulty in getting conveyances, often preventing me from visiting a station but a few miles from a railroad. But I have visited quite enough to see how "white the fields are to harvest," how "few are the laborers," and how scanty a pittance the laborer can expect from these fields themselves before the harvest is gathered in. Aid from abroad is necessary for awhile, in order that the missionary may be sustained at his post while he can sound the glad tidings of salvation in the ears of the many who are hungry for something better than sectism can give.

## NORTH CAROLINA.

Oxford.—REV. J. J. RIDLEY.

Yours, of April 19, came duly to hand, with remittance of fifty dollars. I hereby tender you, and the Missionary Society represented by you, my grateful acknowledgments. I know not what the clergy of the South would do but for the kind consideration of your valuable Society. The poverty of the South, especially her clergy, although much has been said and

written of it, will ever remain unperceived of, unless by those who have been eye-witnesses.

I am laboring at Lewisburg, Franklin county, and at Kidwell's Springs and Bethel, in Granville county. I visit Lewisburg twice each month, riding in my own conveyance one hundred and twenty miles per month; and the other stations once each month, riding forty-eight miles, making one hundred and sixty-eight miles travelled per month. At Lewisburg I preach twice each day to the white congregation, and once to the freedmen. I teach, by oral catechism, the freedmen in a Sunday-school; and at my other points of labor I shall have a regular service for the freedmen. I realize an increased responsibility to God, on account of the colored population. Their association with their former owners guaranteed them civilization. Their relations with the families of their owners were of the most interesting and friendly kind, in most cases. They were entrusted with the management of the agricultural interests of the plantations. It is altogether a mistake to suppose that the Southern people entertain feelings of bitterness towards the negroes. We feel towards them increased tenderness and pity; and shall make corresponding exertions to benefit their moral and spiritual condition. But in the carrying out of such purpose, we shall be under the necessity, for the nonce, of asking our more happy brethren to hold up our hands; to provide for us food and raiment.

## TEXAS.

### Marshall.—REV. S. D. DAVENPORT.

Of this field, Marshall and Jefferson, much might be said *pro* and *con* in regard to our work. There are many obstacles in our way, but on the other hand there is some ground for encouragement.

The locality of Marshall is favorable for building it up in wealth and importance in the way of inland trade. The country around has a pretty good population, which will compare favorably with older districts. This point will soon be placed in railroad communication, *via* Shreveport, with the Mississippi river, at Vicksburg. It will then command the trade of quite a number of counties in North-Eastern Texas.

By the efforts of a zealous lady a church building was erected here not many years since. There were at that time, as I

have understood, a very small number of communicants. Missionaries had visited them occasionally, but not much had been accomplished. Since the church was erected, three missionaries have resided here for a short time, two of whom visited Jefferson monthly. One of them remained here about a year and a-half; the second about a year, and the last not so long. With this kind of occupancy much building up in the faith could not be expected. It has been rather a drawback, or rather places me at some difficulty to assure some who know but little about the Church, that I mean to reside here any longer than the rest.

The congregation is now small and feeble, yet there is zeal and a hearty co-operation with me, and I feel assured they will do what they can. Many of the people are educated in prejudices against the Church; but there is a fair average of intelligence among them, and I hope to accomplish something by the judicious circulation of Church books and tracts when I shall be able to obtain them.

Since I came to this place I have officiated two Sundays in each month, on Wednesdays and Fridays, and every day in Passion Week, during Lent.

Jefferson is situated about sixteen miles northwest of Marshall, near Caddo Lake, and has communication by water with Red River. It derives its principal importance from its position at the outlet of trade from a large district of Northern Texas. Religious influences there seem to be too feeble as yet, to effect much in any direction. The same denominational influences are there that I mentioned of this place. We are weaker there than here. There we have no building of our own—no Sunday-school as yet. We have a lot, but no funds to build a church. We hope to be able soon to begin a small building, but to finish it we shall need help. How or where to get it, as yet, we do not know. We intend to try to get funds during the present season of trade.

I officiate here two Sundays in each month. What I have stated, together with changing or adverse times with us, constitute our main difficulties. Pecuniary means have been lost, and communities scattered, which before the war could do much for the support of our work; yet, upon the whole, the Church in this diocese is going forward. Should our Bishop be spared to us the usual term of life, from a feeble beginning she will rise under him to strength and influence.



## KANSAS.

Topeka.—REV. J. N. LEE.

Our parish is out of debt. The church requires about six hundred dollars more to finish it; exclusive of tower, bell, &c. The people gave on Easter morning offerings to the amount (Sunday-school and all) of near three hundred dollars. The ladies, after securing funds sufficient to buy a three hundred dollar organ melodeon, already ordered from the East, have a hundred remaining, to put into the church. We shall, I think, raise the balance, and have our church, a very tasteful stone edifice, seating about three hundred, finished by June or July. Our congregations on the Lord's day have been very good, indeed. Through the winter our place has been sometimes full. Our services during Lent were slender. Twenty-nine gathered at the holy communion on Easter. There is great kindness and good feeling among our people—an evident token for good—and we have, I trust also, a hopeful amount of genuine piety and prayerful religion among the people of the parish, which, after all, constitutes the true strength of a Church.

The cares of this world indeed have not lost their power. Our brave young State is on the *qui vive* of rapid growth and improvement. Every train of cars—every highway and byway brings its quota of the invasion—peaceful now—from the East, and West, and South. And so, if among the thousand pressing calls and demands of a new community, where everything has to be built—as they say in the West—from the stump, the business of the Church seems, sometimes, for the time being, half forgotten or neglected. I am not altogether surprised, nor discouraged, nor do I esteem it a mark of want of interest in the work, but that everybody is pressed beyond his power to keep up with the demands of the times and the circumstances around us. Still this is our besetment in running the Christian race in the West—a danger of which they in the older portions of the land, with all their hurry, know indeed comparatively little.

The seminary for young ladies is prosperous and promising. We began the year with seventeen pupils, and now have between fifty and sixty—a constant, and, I think, substantial increase. We have three pupils who have been in Romish conventual schools, and others who would probably be in such schools were it not for ours. We strive to cultivate the religious

element in the school. Our boarders attend the Church and Sunday-school, and we open the school daily with Psalter and other portions of the service, from the Prayer-book, using the Litany on Wednesdays and Fridays. Though most of our girls have been strangers to the Church until their connection with our school, you would be surprised to see with what interest and apparent warmth they enter into the service. We are truly delighted and thankful. Two who belong to families not of the Church, at a distance, have lately asked me to baptize them, and I hope are even now trying to walk in the ways of Christ. Our efforts have been earnest and laborious and fully appreciated, and I have every reason to believe that our young institution is rapidly establishing a reputation through the State that will greatly enlarge our sphere of influence very soon. We shall need, the present summer, to have our building finished, and other improvements, to the amount of two or three thousand dollars. But I trust the fact that our school is already well established—the work it is already accomplishing for the gospel, as well as for sound education, and the fact that we are alone in our sphere—no other school of like grade and character, that I know of, existing within five hundred miles of us—will suffice, with God's blessing, to supply us the necessary means from some source.

There are quite a number here awaiting the coming of the Bishop, for confirmation. Others are reading and inquiring the ways of our Church; and so we see the work of the Lord, little by little, prospering in our hands—for all which thanks be to God.

## WASHINGTON TERRITORY.

Olympia.—REV. P. E. HYLAND.

I have just returned from a most pleasant and profitable tour on Puget's Sound, spending four days at Seattle and ten days at Port Townsend.

At Seattle I found our lay reader, Mr. H. Burnett, a very worthy gentleman, at his post, reading service and sermon every Sunday, and superintending the Sunday-school. I saw the site which has been obtained for the proposed church, and think it an excellent one. I think I stated in a former letter the contract was let; but, owing to a severe winter, the carpenters have not yet commenced the work.

The Sunday-school prospers; and, from the proceeds of a fair at Christmas, they are soon to have a parlor organ, which will aid much in both Sunday-school and Church services. In short, the word of God is being sown here, now indeed only as the "grain of mustard-seed;" but I have no doubt by labor and faith, both of which are being exercised, it will yet become a "tree" under which many will be sheltered from the snares of the wicked one, or from external and internal storms.

During my stay here I held two services, morning and evening, in the Methodist Church, and attended the Sunday-school, conducted the services, and examined the children in the Church catechism and addressed them; the remainder of my time I spent in visiting from house to house, speaking of the things pertaining to the Kingdom of God.

Port Townsend is about forty-five miles from Seattle, and about one hundred from Olympia; it is situated on the Sound, and is a beautiful site for a town, being almost surrounded by the cascade and coast range of mountains, which are, for the greater part of the year, clad with snow.

This was formerly a prosperous place, but since the custom-house has been removed to Port Angeles it has quite altered, and has now a population of about three hundred souls. It is, I judge, the proper place for the custom-house, which will no doubt be again placed here, as it has a good harbor and is on the highway of travel.

I found here a very neat and substantial church, which has been in course of erection for nearly three years. It is now very comfortable for worship; the workmanship is excellent, and it has a most church-like appearance. Its length, including chancel, is forty-two feet; its width twenty feet. It is built of fir wood, with tower, spire, nave, centre aisle, and chancel. On one side of the chancel is a vestry-room, formed by a crimson damask curtain, the other side is to have a Sunday-school library-room. The style is gothic, with open roof, and will seat about one hundred and twenty-five persons. It needs yet to be plastered and painted, it also needs a bell, a fence, &c., &c. The cost so far is about \$1,500. I may here say a member of the Church, on my arrival, wished me to inquire concerning its financial condition. I did so, and found it owing nearly \$400. But I cannot tell you how agreeably surprised I was when the two gentlemen creditors, Mr. O. F.

Gerrish and Mr. J. J. Van Boklin, no sooner presented me with the account, but they presented the Church with the amount due them. I thanked them with all my heart, on behalf of all interested.

This is a wonderful work for so few people. The enquiry may be made, how was it accomplished? It may be supposed there was a goodly number of Church people in the place, but it was not so. We may thank, in a good measure, our ritual. The people were without any service; having, for reasons best known to themselves, refused to hear the Methodist preacher, they concluded to read our service. It was commenced by a member of the Presbyterian Church; and a member of the same Church reads to this day to a fair congregation of all creeds; they receive it kindly, and are becoming attached to it. At the request of the gentleman who conducts the services of the Church, I explained the same for the benefit of those who attend. I pray they may become intelligent and more acceptable worshippers of our Heavenly Father. May they "pray with the spirit" and "the understanding also."

But I desire to record that the main-spring of the work here was a lady, full of zeal and love for the Church; and it is remarkable this same good lady only united with our Church a few days before her departure for the Sound. She came from the Unitarians, and was confirmed alone at a special confirmation in Grace Church, San Francisco, by Bishop Kip, at the request of the then rector, F. C. Ewer. It is not without reason I have recited this, there are valuable lessons to be learned from it. I said, above, confirmed alone and when about to depart. What does it mean? This, "I will not go except Thou, Lord, doth bless me," and God did bless her in making her the means of much good. This lady set the work in motion, and worked, and watched, and fostered it, and, though residing a distance of forty-five miles from the place now, was present to prepare it for the late services, and raised the funds to purchase the carpet for the chancel, &c., &c., and then aided in laying it. May the good Lord speed the day when there shall be many such "polished corners in the temple." While we sadly need more ministerial laborers, we also surely need more such live lay laborers. If we need a petition in the Litany for God to send more laborers into His harvest, we also need to cry for God to come among the



laity, to quicken their zeal and love for this Church, and to do works worthy of their high calling of God in Christ Jesus.

I had a very profitable time at this place. I could say, like the enraptured disciple on the mount, "It is good to be here," and so did many say who attended the services. "Oh," said one of two ladies whom I approached at the close of the last service, "we were just saying if we only could have a minister." And they would do all in their power for one. Indeed this little Church, situated as it is on a hill, might become a very Ararat, Zoar, and Nebo, and Tabor unto many wanderers in this wilderness had they a spiritual grace to point them to the Rock

from whence living waters flow, and to lead them through the wilderness of this world to the promised land.

During my stay here I held five services, and preached or lectured upon each occasion, and spent the remainder of my time in visiting, both in town and country. I baptized two adults and two children.

When will these few devoted people have a resident minister? A missionary here could be well and profitably employed; for there are five small places adjacent to this town, which would be very glad of a visit; the places referred to have from one to three or four hundred inhabitants, and with Port Townsend they would form a nice field of labor.

## ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from April 10th to May 10th, inclusive:—

### Maine.

Bangor—St. John's, of which for the So. clergy \$20.....	52 25	
Lewiston—Trinity.....	9 00	61 25

### New Hampshire.

Concord—Missionary Soc'y—St. Paul's School.....	100 00	
St. Paul's Church, 1/2.....	25 00	
Hopkinton—St. Andrew's.....	2 00	127 00

### Vermont.

Arlington—St. James' S. S., Easter offering for So. clergy.....	17 00	
Norwich—St. Barnabas.....	1 50	
Randolph—Grace.....	10 00	28 50

### Massachusetts.

Boston—St. Paul's, Easter coll.....	15 00	
Messiah, for Bishop Scott, for <i>Gris- wold Press</i> .....	100 00	
Messiah—Comm. Alms, Consecra- tion of Bishop Randall.....	172 00	
Emmanuel, for Bishop Randall.....	1138 42	
" Dom. Missions.....	40 00	
" Mrs. T. Greene Fessen- den.....	15 00	
Charlestown—St. John's.....	25 00	
Jamaica Plains—St. John's.....	10 00	
North Adams—St. Paul's S. S., Easter offering for Bishop Randall.....	24 69	
Quincy—Christ.....	20 00	1560 11

### Rhode Island.

Newport—Zion, of which from S. S. \$56, <i>Pawtucket</i> —St. Paul's, five classes for the past year.....	81 00	
Providence—Messiah S. S., for Indian Children.....	30 95	
Redeemer.....	28 26	
St. John's, addl.....	33 33	
St. Andrew's, of which for Bishop Whipple and Rev. Dr. Breck \$64- 85.....	1 63	
	136 07	311 14

### Connecticut.

Bethany—Christ.....	8 00	
Birmingham—St. James'.....	94 36	

Hartford—"H," for church at Kansas City, Mo.....	5 00	
Christ, a member, for the So. clergy, 100 00		
Litchfield—Mrs. J. B. Berry, for church at Kansas City, Mo.....	5 00	
Mr. and Mrs. C. E. Wright.....	20 00	
New London—St. James' "In Memor- iam," towards the support of a Missionary in Nebraska.....	200 00	
"L," for church at Kansas City, Mo.....	10 00	
South Glastenbury—St. Luke's.....	10 00	
Yantic—Grace.....	2 00	454 36

### New York.

Brooklyn—Grace, a lady, for books for Los Angeles Mission, Cal.....	5 00	
Holy Trinity S. S., Easter offerings, of which for Bishop Clarkson \$407 56; for School of the Prophe- ts, Nashotah, \$205; for Bp. Whipple \$64.....	676 56	
Hosea Webster, Esq., for Bishop Clarkson.....	20 00	
Holy Trinity, F. Lacey, Esq., for Bp. Vail.....	50 00	
Holy Trinity, for Domestic Miss.....	630 00	
Champlain—St. John's.....	16 20	
Franklin—St. Paul's, addl, of which for So. clergy \$2.....	12 00	
From Messrs. Caldwell & Morris, New York.....	50 00	
Malden—St. Andrew's S. S.....	13 01	
New York—"E," for Rev. E. P. Gray... St. Ann's, addl.....	75 00	
St. Michael's.....	32 00	
Trinity Chapel, addl, J. F. De Peyster, Esq.....	3 58	
Trinity Chapel, Easter offerings, of which for Bp. Quintard \$475; for Bp. Clarkson \$475; for Bishop Whipple \$456 38.....	25 00	
Oakhill—St. Paul's.....	1406 38	
Rhinecliff—Chapel.....	3 00	
Troy—St. Paul's S. S., for Nashotah... Weston—Emmanuel, Easter offering.... West Point—A. T. Mahan.....	100 00	
	13 00	
	15 00	
Williamsburgh—Christ S. S., Easter offering for Rev. J. H. Babcock...	29 38	3172 11

## Western New York.

Batavia—G. B. Worthington, Esq., portion of a bequest for church at Kansas City, Mo.....	100 00	
Memphis—"H." 1/2.....	5 00	105 00

## New Jersey.

Jersey City—"A Soldier of the Cross" five month cont.....	25 00	
Newton—Christ.....	5 32	
Perth Amboy—"A Friend".....	10 00	40 32

## Pennsylvania.

Carbondale—Trinity, part of a coll. for Missions in the South.....	10 00	
Germantown—Grace.....	78 46	
Philadelphia—Rev. A. Fullerton, for So. clergy.....	5 00	
Southwark—Trinity, for Faribault, 28; for Nashotah, \$28.....	56 00	
St. Matthias S. S.....	50 00	
Philipsburgh—Trinity.....	5 00	
Williamsport—12th Birthday, Antes, \$1; 18th Anniversary, Lewis, \$1, .....	2 00	208 46

## Pittsburgh.

Erie—St. Paul's.....	34 00	
Meadville—Christ S. S., for Bp. Clarkson .....	40 00	74 00

## Delaware.

Dover—Christ S. S., for church at Northfield Minn.....	7 46	
Stanton—St. James' S. S., for Rev. Dr. Breck.....	12 00	19 46

## Maryland.

Baltimore—Rev. Dr. Lyman.....	100 00	
Dear Creek Parish—A member, for So. clergy.....	25 00	
Easton—Christ S. S., for So. clergy.....	45 00	
Washington—Sarah T. Williams.....	3 00	
Ascension.....	166 12	339 12

## Florida.

Key West—St. Paul's, for Missions in Florida.....	51 21	
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## Arkansas.

Helena.....	27 40	
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## Kentucky.

Georgetown—Holy Trinity, of which for So. clergy \$5.....	19 75	
Versailles—St. John's, of which for Nashotah \$10.....	45 00	64 75

## Ohio.

Akron—St. Paul's, for ch. at Mankato, Minn.....	14 00	
Cincinnati—St. Paul's, for Bp. Clarkson, St. Paul's S. S., for Bp. Whipple's Indian Mission.....	50 00	
Cleveland—St. Paul's, of which for So. clergy \$10.....	85 00	
Grace.....	22 00	
Portsmouth—W. Kinney, Esq.....	39 18	
Warren—Christ.....	50 00	
	18 10	278 28

## Indiana.

Evansville—St. Paul's, of which for So. clergy \$56 50.....	66 15	
Worthington—St. Matthew's.....	3 00	69 15

## Illinois.

Chesterfield—St. Peter's.....	4 90	
Peoria—St. Paul's.....	25 00	
Waverly—S. G. M. Allis.....	10 00	
Rock Island—Trinity.....	5 00	44 90

## Michigan.

Kalamazoo—St. Luke's, Easter offering	28 00	
St. Johns—St. John's Church, for So. clergy, of which from Rev. H. Banwell and wife, \$10.....	15 00	43 00

## Minnesota.

Minneapolis—Gethesemane, East. offer.	96 00	
Point Douglas—St. Paul's.....	2 10	
Red Wing—Christ.....	32 50	
St. Anthony's Falls.....	2 60	
Wabasha—Grace, for Nebraska.....	10 00	
Winona—St. Paul's.....	20 00	163 20

## Iowa.

Fort Madison—Hope Church.....	5 00	
Janesville—"M.".....	1 00	6 00

## Wisconsin.

Appleton.....	7 00	
Berlin—Trinity.....	5 00	
Butte des Morts.....	1 00	
Green Bay—Christ S. S.....	9 29	
Nashotah Lakes—St. Sylvanus.....	28 60	
Racine—St. John's.....	17 00	67 89

## Missouri.

Macon City—St. James'.....	12 30	
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## Nebraska.

Fremont.....	3 80	
Nebraska City—St. Mary's.....	5 00	
Nemaha—St. John's.....	6 00	
Omaha—Brownell Hall.....	5 50	20 30

## Washington.

Fort Van Couver—St. Luke's.....	20 00	
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## Oregon.

Astoria.....	5 00	
Oregon City—St. Paul's.....	10 00	15 00

## California.

Oakland—St. John's.....	21 43	
Redwood City.....	13 65	
San Mateo.....	4 00	39 08

## Miscellaneous.

A Friend.....	2 00	
Mrs. H. A. Brown.....	5 00	
"K. P. H.".....	25 00	32 00

Total from April 10 to May 10.....	\$7454 29	
Amount previously acknowledged..	55,683 63	

\$68 137 92

CORRECTION—In the March number of the SPIRIT OF MISSIONS, Bellevue, Crow Wing, &c., were placed under the head of Wisconsin. They should have been under the head of Minnesota.

The amount acknowledged in the May No. from Christ Church and St. John's Church, Hartford, Conn., for the Rev. Mr. Hernon, should read for the Rev. Mr. Hinman.



# FOREIGN MISSIONS

OF

## The Protestant Episcopal Church.

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JUNE, 1866.

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### EDITORIAL.

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#### *IN MEMORIAM.*

IN our March number we could do little more than announce the death, and describe the closing scenes in the earthly life, of that devoted and self-denying servant of God, the Rev. C. C. Hoffman. With his bright missionary career the readers of the SPIRIT OF MISSIONS are so familiar, that it is hardly necessary for us to say anything on that subject; but it seems eminently proper that some notice should be taken, and some account given of his early life and character, for the satisfaction of those who took an interest in him, and also that the Church, and especially the young, may see in his life, walk, and triumph of faith, an example which they may profitably study and imitate. The Rev. Henry H. Bean, who was intimately acquainted with Mr. Hoffman, and who is connected with his family by marriage, has kindly furnished us with the following facts and incidents in his early life:

#### SKETCH OF MR. HOFFMAN'S EARLY LIFE.

“Rev. Cadwallader Colden Hoffman was born in the city of New York, on the 15th of December, 1819. He was the son of Martin and Mary F. Hoffman, and the youngest but one of their children. He was doubtless carefully trained and religiously educated by his parents, especially by his accomplished and holy mother, with whom the writer had the privilege of being intimately acquainted. Little, however, is known of him up to the ninth or tenth year of his age. But before this period he experienced an irreparable loss in the death of his beloved and venerated father. After this sad and mournful bereavement, his mother with her family left the city of New York and went to reside in the town of Stratford, in Connecticut. It was while residing there that the first thought of some day entering the sacred ministry was awakened. Of that he thus speaks some years after, when his mind was more

seriously turned to an earnest contemplation of the subject: 'The first desire that I remember to have had of becoming a minister was perhaps when I was about ten years old; I was at the Presbyterian church in Stratford; I do not remember the subject of the sermon, but I was much affected by it, and thought then, if I should live to grow up, I would become a minister.' He remained with his mother about one year in Stratford, and then returned to New York to enter school, where he prosecuted his studies until he was presumed to be fitted for mercantile business. In his diary he says: 'I think I was between sixteen and seventeen years of age when I left school and entered the store,' that is of his brother, L. M. Hoffman & Co. During his school days he seems to have been exemplary and diligent, giving high satisfaction to his various teachers. In his class-book I find almost unvarying testimonials to his good character, of which a few specimens may be given. 'Excellent in conduct, and beloved by his teachers for his honorable demeanor.' 'Industrious, faithful, improved in all respects; desires approbation, and possesses the esteem and affection of his teachers.' Such testimonials are almost unvarying, as far as I have examined, while prosecuting his early studies. During this period, without being sent or in any way solicited, he applied for admission into the Sunday-school of St. Thomas' Church, and was of course received. He seems to have been connected with that school, and afterwards with that of the Church of the Ascension, until his removal from the city.

"At what age or at what time he devoted himself unreservedly to the service of God, I have not been able precisely to ascertain. I find satisfactory evidence of his conversion and renewal as early as the month of May, 1839, when he seems to have commenced the keeping of a journal or diary. He was not confirmed, however, until the following year. In his journal of March eighth, 1840, I find the following words: 'I have this day been confirmed. I would I felt more trust in God, more faith in Christ, and that my way was more clear. But let me leave all to God. If He sees fit to try me, His will be done.'

"He remained in the store with his brother about two years. During this period his mind was often deeply exercised on the duty of studying for the ministry. He consulted his brothers and other pious friends, and made it a subject of earnest and fervent prayer to God. He says: 'In childhood, and youth, and manhood, I have heard this call.' A year after he left his brother's store, he writes: 'I decided to study for the ministry.' This decision was made at the very place where he felt the first desire, or had the first thought of entering the Christian ministry. Being in Stratford, August 7th, 1842, he thus writes in his journal: 'I have risen from my knees. I have devoted myself to the ministry, from the conviction that I would lead in it a more useful life than in any other station. Fear not, go onward,' He adds: 'It is a little remarkable that in this village I first felt a wish or had a serious thought of becoming a clergyman, and that, after so many years, I have been able to carry out my youthful desires. God increase my faith, is my prayer.'

"He had now to enter upon a preparatory course of study, for he had been



educated with reference to mercantile business. This he prosecuted for a time in Goshen, then in the city of New York, and finally in the town of Harrisburg, Pa., after which he entered the Theological Seminary of Virginia, September 20th, 1845.

"Such are some of the facts and incidents connected with the early life of our beloved and lamented brother. Time and space would not permit me to do more. His diary, which I have before me, as given in his own hand from May, 1839, to September, 1845, would fill a large volume. In that his religious experience, his hopes and fears, his desires and aspirations, his struggles and conflicts, all lie open. His fervid piety, his deep conscientiousness, his singleness of purpose, his fear and love of God, and his aim to glorify his Redeemer, are equal, I think, to anything I have met with in the biographies of the most eminent and distinguished servants of God. The paper of many pages setting forth the reasons for and against his entering the ministry, written in 1842, is a remarkable production. I can only here allude to it. I presume no man ever examined more thoroughly the motives which influenced him in regard to that great and important subject. He seems to have overlooked nothing, left out nothing, which was important to be considered. I cannot portray my own feelings on perusing it. Every thing he has left, which I have been enabled to examine, shows him to have been an eminently holy and godly man. He lived Christ, and therefore his death was gain."

#### HIS LIFE WHILE AT THE SEMINARY IN VIRGINIA.

Of his faithfulness in study, of his earnest efforts to do good, and of his lovely spirit while at the Seminary, the Rev. Dr. Packard bears the following testimony:

"Mr. Hoffman entered the Theological Seminary of Virginia in the autumn of 1845. He had not been long with us, before we perceived that he was of an excellent spirit. Faithful and conscientious in all his class duties, he spent his leisure time in 'going about doing good.' His walks for recreation were also walks of benevolence. No inclemency of the weather, no storms of winter, prevented his visiting the poor of the neighborhood, to see if they needed anything and to supply their wants. He was superintendent of the Sunday-school of the Seminary, and it was never so flourishing as under his management. Not content with the instruction of the children on Sunday, he established a day-school for the poor children, which he taught himself, and which was greatly useful.

"Never was there within the walls of the Seminary a student of so lovely a spirit. He was distinguished above all others for the 'gentleness of Christ.' No one could be long in his company without perceiving that he had been with Jesus, from his likeness to Him in the mind which dwelt in Christ Jesus. He had caught the very spirit of his Master, and reflected it before men. He never forgot that he was preparing to be a minister of Christ, and thus he exerted a great influence in raising the standard of piety among his fellow students, the future ministers of the Church. His example of all that was pure and lovely in the Christian character made a deep and lasting impression upon them. Perhaps it will be found, in the day when the good each

servant of Christ has done shall be summed up and brought to light, that, great as was his usefulness in Africa, he was more useful in the Seminary.

“The secret of the spiritual atmosphere which seemed to surround him, and of the powerful indirect influence he exerted upon others, was his intense love to Christ. This was kindled at His cross. He told the writer that he once devoted the season of Passion Week, before his entrance into the Seminary, to meditation upon the sufferings of Christ and to prayer without ceasing; and while he meditated, from day to day, upon that love, so wonderful in its height, and breadth, and depth, and length, his heart burned within him, and he loved much, because he felt that he had been forgiven much, that he had been bought with the precious blood of Christ. It was in view of that love, that he was constrained to lay himself as a living sacrifice on the altar of God, and to go to the heathen who were ready to perish, and beseech them to look unto Christ and be saved. In making up his mind to be a missionary to Africa, he had much to sacrifice in worldly prospects; but he was willing to deny himself, to forsake all he had, and not to count even his life dear to himself, for Christ's sake. He selected Africa as his missionary field because it was less inviting than others, and more in danger of being passed by. Their idolatry was most senseless and grovelling, their darkness the greatest, and their case the most forlorn.

“His last sermon on his last visit to the Seminary was on the text: ‘If any man serve me let him follow me: and where I am, there shall also my servant be.’ This Scripture was fulfilled in him. He served and followed Christ; and we doubt not he is now forever with the Lord. May our souls be with his! May we share his resurrection, and his place on the right hand of the everlasting throne!”

#### GREATLY BELOVED BY HIS FELLOW-LABORERS.

Mr. Hoffman was greatly beloved by all his fellow-laborers in Africa. Bishop Payne, in his letter to us concerning his death, says: “My monthly record, with anything else I am disposed to write, is all absorbed in the one great sorrow of my heart, the one great loss of the Mission. Our beloved Barnabas, my dear counsellor and friend, the devoted missionary and fellow-laborer for sixteen years, has been taken from us.” One of the missionaries, who is now in this country, writes: “This is the hardest stroke our Mission has received for a long time. Brother Hoffman and the African Mission seemed to be inseparable. He was the dearest friend I ever had, and I cannot begin to say how I feel.” Another, now in the field, writes: “When you hear of our very great affliction, in the death of Mr. Hoffman, you will understand how heavy-hearted we all are. Oh, what a loss this is! Some good is to spring out of it, no doubt, as good always does from what seems to us only evil. Perhaps the heart of the Church will be touched in behalf of Africa, and you will have more missionaries to send us to fill the ranks.”

The heart of the Church *has* been touched by this event to an unusual degree, and we join with the writer in the hope and prayer that there will be some who will offer themselves to be baptized for the dead. Says a rector in Philadelphia: “My heart



bleeds for the Asylum, and the whole interest of our missionary work in Africa, under the crushing blow we have sustained in the loss of the gentle, loving, gifted, earnest, and intensely spiritual and devoted Hoffman. One of the best men the earth contained has been taken away."

#### ACTION OF THE CAPE PALMAS CONVOCATION.

Since writing the above we have received the following notice of the action of the Cape Palmas Convocation from the Secretary, the Rev. S. D. Ferguson:

"In accordance with instructions received, I forward you a copy of the Resolutions adopted at the Business Meeting of the Cape Palmas Convocation, held at the Orphan Asylum, Saturday, December thirtieth, 1865.

"It having pleased the great Head of the Church, by a peaceful and happy death, on Saturday, November twenty-fifth, to remove from our midst our beloved brother and dear fellow-laborer in the Gospel, the Rev. C. C. Hoffman; therefore,

"*Resolved*, That, while we would bow in filial submission to the wise and sovereign Will which never errs, and which none may resist, we cannot but mourn as those bereft, and express our deep sense of the great loss which, as brethren, as a convocation, and as a mission, we have sustained.

"*Resolved*, That in his lowliness of mind, love unfeigned, unvarying kindness, uniform courtesy, entire consecration, and abounding labor in every good work, and especially in sounding forth the word of life, so far as he could, to every creature, our dear departed brother has left to us a blessed example, which we will ever endeavor to imitate; and to the Church a precious legacy, which she should cherish and have in everlasting remembrance.

"*Resolved*, That as we gaze up at this ascending Elijah in sorrow and anxiety, saying with Elisha, 'My Father, my Father, the chariot of Israel and the horsemen thereof,' we will not cease to pray that his mantle may rest upon some one, or that a double portion of his spirit may rest upon us all.

"*Resolved*, That a copy of these Resolutions be sent to the bereaved widow of the deceased, to the Secretary and General Agent of the Foreign Committee, Board of Missions, P. E. Church, U. S. A., and to the editor of the *Cavalla Messenger*, with the request that they be printed in that paper."

In concluding, we would express the hope that a full and faithful memoir of our departed brother may be prepared by some loving hand. It would form one of the most precious of religious biographies.

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#### HAYTI, PAST AND PRESENT.

Hayti, or Santo Domingo, is one of the richest and most beautiful of the West India islands, and is next to Cuba in size. Its area is more than three times that of the State of Massachusetts. It is one of the healthiest of the West India islands, especially in its northern coast region and the more elevated localities in the interior. Nowhere can tropical vegetation be seen to greater advantage. Majestic pines, mahogany trees, and lignum vitæ clothe the mountains; while the country abounds with the richest flowering plants, tropical vegetables and fruits. The island was discovered by Columbus in 1492, and at Isabella, on the northern shore of the island,

he founded the first Spanish colony in the New World. The colonists, having at an early period exterminated the Aborigines, initiated the introduction of African slaves,

In 1630, the French began to settle in the western part of the island, and in 1777 about one-third of the island was ceded to France. The population of French Hayti at this time was about half a million, and consisted of Europeans, negroes, (nearly all slaves,) and people of color, as they were termed, the off-spring of the two former races. Many of the last mentioned were free-born, or had obtained their liberty, and likewise had received a liberal education; but still they were excluded from political privileges. This led to a war between them and the whites, in which the slave population joined, and the whites were completely subdued. The whole island, including the Spanish portion, ultimately fell under the power of the negro chief, Touissant L'Ouverture, the first president of the Haytien Republic. After his betrayal into the hands of the French and his death in France, contentions for power succeeded among the various leaders of the young republic, and great atrocities were committed. Revolutions have since been of frequent occurrence; and the whole island has at times been united under one chief, styled President of Hayti; and again it has been divided into the Empire of Hayti, consisting of the French portion of the island; and the Dominican Republic, consisting of the Spanish portion. Since 1859, both divisions of the island have had a republican form of government, Geffrard being President of Hayti, and Baez of Santo Domingo. But, however much the people of these two portions of the island may differ with each other or among themselves, they are united in their determination that no European power shall again obtain rule in the country. France sent twenty thousand men, under Le Clerc, to subject her former colony again to her sway; but, after a year's fighting, she gave up the contest. Spain took advantage of our own civil troubles to endeavor to repossess herself of Santo Domingo, (the Spanish speaking portion of the island;) but she too has been compelled to retire ignominiously.

From the date of their independence, the Haytiens have not only resisted all political but also all ecclesiastical encroachments from abroad. The Pope was denied all jurisdiction over the Church in Hayti, and the priests were made amenable to none but the Head of the State, who acted through his minister of worship.

#### PROTESTANT MISSIONS IN HAYTI.

The English Wesleyans have had a few missionaries on the island, but at the present time they have but one in Hayti and one in Santo Domingo, and their missionary organ for March of this year states that they have not the means to enlarge their operations in that country. The American Baptists have one missionary in Hayti; and these three men constitute all the non-Episcopalians who are laboring for the spiritual well-being of the nearly a million (850,000) inhabitants of the island. What an opening there was then for our recently established mission, and how necessary it is that the mission should be sustained and enlarged, will be evident to all.

Whether Rome has become alarmed by the establishment of an Episcopal mission,



and by the visit some time since of one of our bishops, we do not know, but it is now stated that the Papal government has concluded a concordat with the government of Hayti, which is the most liberal that has ever been issued from the See of Rome. The hitherto inflexible Pope, who, for nearly half a century, has insisted upon the absolute control of all ecclesiastical affairs, whenever the question of a concordat was broached, has now consented to submit even his appointment of an Haytien bishop to the approval of the President. Instead of a staff of thirty priests, as formally, there are to be seventy, all of whom are to take the oath of allegiance to the Haytien Government. A bishop is already there, and so are a number of sisters of charity, who are taking charge of the female Haytien youth, already to the detriment of the Protestant schools. Rome seems to be wide-awake concerning this important field—may we be also.

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#### PROFESSOR DE TASSY'S ADDRESS.

M. GARCIN DE TASSY has delivered his usual annual address on resuming his "Cours d'Hindustani," at the "Ecole Imperiale et Spéciale des Langues Orientales Vivantes," in Paris. Though occupied mainly with the intellectual progress in India, it yet contains much that has a bearing on Christian work in that vast mission-field.

"Hindustani" (or Urdu), he says, "is still extending in India, evidently destined to become its universal idiom." The advance of the railway system helps this on. Composed of Hindi, Persian, and Arabic, Hindustani suits both the great sections of population—the Hindus and the Moslems. On the question of adopting for these tongues the Roman character, M. de Tassy pronounces against the change.

Of the native "Eclectic" societies, he observes that "they are going on steadily with their efforts at intellectual and moral elevation." The *Calcutta Tract Society* now exchanges its publications with those of the *Bahma Samaj*. A Babu of Calcutta had married a widow according to the ritual of the latter body, in presence of the highest natives of the city. The Government has now established in India 2,733 "vernacular" schools, with 86,292 pupils. The special difficulty of introducing education into the zenanas or harems is being a little met by means of female agency.

"There are now in India 550 Anglican and other non-Roman Catholic missionaries; we, (Roman Catholics,) doubtless, have many more, since at least a million of the natives belong to our communion, as the Rev. G. Trevor admits. The Protestant missionaries lose no opportunity of displaying their zeal. At pilgrimage-fairs they pitch their tents in the middle of the crowds, to whom they preach and distribute tracts. They do not always adhere to the principles of circulating the Scriptures without note or comment. The Anglican Bishops of Calcutta and Bombay, I observe, have held confirmations for a considerable number of natives during the past year, which they have been accompanying with effective addresses in Hindustani and Mahratta."

Among M. de Tassy's obituary notices is the following:—"Juggernath Sunkersett, to whom the inhabitants of Bombay voted a statue eighteen months ago, is dead. He was

president of the Agri-horticultural Society, a founder of Elphinstone College, and one of the greatest of the promoters of native education in Western India. When he felt himself near his end, he had read to him the 'Bhagavat gita,' and was laid on the earth. The Brahmins then solemnly presented to him cows, read to him the 'Gajendra Mokcha' (salvation by the elephant of Indra)—a noted passage of the Bhagavat, and recited to him the thousand names of Vishnu. When the moment of his death was come, they sprinkled his body with water brought from the most sacred parts of the Ganges. A little after, the funeral procession set out, preceded by the son of the deceased, bare-headed and barefooted, carrying the fire for kindling the pile, (in this instance constructed of sandalwood and other costly material), and followed by five hundred men of the same caste, besides many Brahmins. On the road, five hundred rupees were distributed to the poor. After the funeral pile had been burnt, the ashes were extinguished with milk, and all went home to perform the prescribed ablutions."

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## MISSIONARY CORRESPONDENCE.

### AFRICA.

#### BISHOP PAYNE'S MONTHLY RECORD.

CAVALLA, Feb. 11, 1866.—We had our usual missionary meeting on last Wednesday evening. Mr. Hartley spoke of Missions in Northern India. I spoke of Native Agency at Tinnevely, South India, in behalf of the Coolies in Ceylon, as encouragement to similar efforts here, or rather to stimulate action already begun; for our church here already raises \$300 to support our native deacon. And the Female Visiting Committee, and the Vernacular Schools, essaying to reach all the rising generation, are a similar agency, destined, I trust, to yield the same blessed fruits here as elsewhere. This morning, at the early half-past seven o'clock service, I confirmed *five* adults, all converts from heathenism, and middle-aged.

February 18th.—On Monday last we had the pleasure of a visit from an old acquaintance, Mr. J. J. Ackhurst, English teacher, and Dr. E. Morris Buckley, of Philadelphia. The latter gentleman comes to establish business relations in Liberia. He brought letters of introduction from friends in Philadelphia.

#### HOLD OF SUPERSTITION PASSING AWAY.

On Wednesday morning, at our usual meeting for prayer and conference, we had many facts stated showing that the hold of superstition on the people is passing away, though not many are making a profession of Christianity. On Thursday and Friday I taught, as usual, one of the Vernacular schools, with an attendance of nineteen or twenty. The children once wild are now docile and attentive.

In the afternoon, visiting from house to house, I conversed with two persons desiring baptism, but I do not feel that they are yet prepared for the ordinance.

This morning, at the early half-past seven o'clock service, I baptized Colden Hoffman, infant son of Russell and Laura Leacock, the former catechist at Rockbookah. Much prayer was, I believe, offered up that this child may worthily bear the cherished name now given him. At half-past ten o'clock I preached to a large heathen congregation of *men*; the women, alas, were generally fishing. This evening I preached from Jer. ix. 1: 2, "O that my head were waters, and mine eyes a fountain of tears," &c.

February 29.—During the past week the



people, pressed by hunger, have burned their farms preparatory to planting. This, however, has been done in much anxiety, as it is the midst of the dry season, and a month earlier than usual.

On Ash Wednesday we had the appropriate services, with sermon. In the evening, in connection with regular service, we offered up the special prayer for rain, and a most abundant rain was given. Again, on Friday morning, we prayed, and another came, and this evening we could return thanks for a third "joyful rain upon God's inheritance, to refresh it when it was dry." During the week we have been made to feel anxious by the dangerous illness of Mrs. Duerr, and the consequent anxiety of her husband. Mr. Hartley spent last Sunday at Cape Palmas, timely aiding Mr. Duerr. On returning home he was sick three days, but, through God's goodness, he has been so restored as to perform most of his usual duties, and preach to-day.

We have had a report, during the week, that the Liberian authorities are about to make an effort to put an end to the war around us. May it prove true.

#### ILLNESS OF MISSIONARIES.

*March 4th.*—On Tuesday I was called very suddenly to go to the asylum to visit Mrs. Hoffman, dangerously ill. I found her suffering from a most acute attack of pain in her side, which did seem indeed to threaten her life. But, by the blessing of God upon remedies applied, she was so far relieved that I was able to return home on Friday.

Mrs. Duerr also I found in a most critical state, suffering from her late confinement, and from distressing spasms, preceding and following that trial. Her husband, of course, feels much disquieted. Mrs. Cassell, at the hospital, was also sick and unable to help the invalids in the asylum. Miss Davis alone, of the present family at the asylum, is blessed with health and energy.

On my way home I visited *Hankie Lu* (Grahway Station.) I found Mrs. Bayard and six scholars at home, but her husband had gone to his rice farm. The wife is a very energetic Christian character. May the husband become more and more so. Having been detained by a violent rain at Grahway, I reached home too late to attend the Christian Supper. Mr. and Mrs. Hartley, with Miss Scott, were present. This morning, at half-past seven o'clock, Mr. Hartley lectured on the Epistle and Gospel. At half-past ten o'clock I preached to a moderate heathen congregation. In the afternoon we had Communion (a separate service, as usual), at which there were *fifty*, including the ministers. This evening I preached from St. Peter's words, "When there came such a voice from the excellent glory." "Master, it is good for us to be here." The Law, Prophets and Gospel, as represented by Moses, Elijah and Jesus, here aptly symbolize the present service and future glory of the Church and kingdom of Christ, and St. Peter's words are proper to all engaging in the service of the present or cherishing a hope of the future.

*March 11.*—On Monday Miss Davis wrote to inform me that Mrs. Hoffman was still very ill—indeed that the doctor had become alarmed about her, as medicines hitherto used seemed to fail. Mrs. Hartley kindly offered to go to her, as she did in a similar attack just three years ago. Mr. Hartley went up also yesterday to assist Mr. Duerr in St. Mark's, as the latter is feeble, and anxious about his wife.

In a letter received from Rev. S. Ferguson, on Wednesday, he expressed his determination to take up and carry forward, in the interior, the standard of the Gospel lately fallen from the hands of our beloved brother Hoffman. He would make a missionary excursion amongst the natives this week. May he, through grace, go on according to this beginning.

MR. SAMUEL SETON VISITS A FAMOUS  
DEMON MAN.

Mr. Samuel Seton, our native *déacon* at Hoffman station, returned last week from a missionary tour, extended, he thinks, sixty miles beyond Bohlen, visiting that place and Tabo on his way. He reached and preached the Gospel to Patye, a famous *deyâ* (demon man), of much reputation amongst the Cavalla, Rocktown and Fishtown natives. Mr. Seton thus describes him: "He is a fine looking, sensible old man; has ten wives, fifteen slaves, seven sons and three daughters alive, and twenty children dead."

On Friday we had our usual Lenten services (missionary meeting the previous evening.) I spoke on the word "Mary," John xx. 6—the Saviour's pregnant address of recognition, re-assurance, love and special honor to the Magdelene. May He thus speak to some of our Magdelenes also.

To-day, in Mr. Hartley's absence, I lectured on the Epistle and Gospel at the half-past seven o'clock service, preached to the heathen and Christian congregation at ten, from 2nd lesson, Luke xix. 41, "And when he came near he beheld the city and wept over it." Alas, I would well do so over this people, who, after hearing the Gospel preached these twenty-six years, still do not receive it.

In the afternoon superintended and taught the boys' Sunday-school, as usual.

In the evening I preached from (2nd Lesson) Phil. i. 21—30, which seemed just appointed, in the order of the Church, to suit the occasion of my leaving the congregation gathered from amongst the heathen for a visit to the United States.

O that I, whether I come again and see them or else be absent, may have such joy in them as the great missionary Bishop had in his spiritual children at Philippi.

CHINA.

LETTER FROM REV. I. J. SCHERESCHEWSKY.

WE give the concluding part of the Rev. Mr. Schereschewsky's letter on the proposed Mandarin version of the Holy Scriptures, in which he gives his own personal views of the proper rendering of the word God, and refers to some other subjects of inquiry:

As to the term Shin, it is undoubtedly the equivalent of God, Theos and Theoi. But it must be confessed that there are some difficulties connected with it. To mention only one, and to my mind a principal one, the term is too indefinite to be the exact equivalent of Theos. The Chinese language, as is well known, having no sign to designate number and gender, nor anything like a definite article, nor any grammatical meaning by which to distinguish between an abstract and a concrete noun, between a noun and an adjective, Shin may equally mean God, gods, goddess, goddesses, deity and divine. In philosophical writings it often designates the pantheistical notion of deity pervading all things, the principle of being by which all things subsist. When we say that Shin created heaven and earth, it is very difficult to individualize the idea, and to convey the notion to the native mind that the one true God is meant by it. To say that Shangti created heaven and earth would be a positive untruth; my preference would be to use Shin for God and gods, Godhead and Divine—that is, for Elohim, and Theos in general, but to use some other terms for O Theos. I believe that Tien chu, the term Roman Catholics use, is the best. In fact, in conversation and public preaching, I use the term constantly. This term is of established usage, and has never been used in an idolatrous sense. The natives know more or less what is meant by it; at any rate they know that none of their own gods is meant by this term. It has, moreover, become naturalized in the language, for the Roman Catholic literature in this country is of considerable extent. And I do not see



the least reason why we should differ from the Romanists on this point. We are certainly united as to the doctrine of the Trinity. Why then should we Protestants speak another language with reference to the Being whom we adore in common? The Russian missionaries in Pekin have adopted the Roman Catholic term in their religious books, in their translation of the New Testament, although they believe as little in the Pope as any sound Protestant does. This opinion is not entertained by one alone; there are a number of Protestant missionaries in China who hold the same view. They are ready to adopt the Roman Catholic term at once, provided all those who oppose the use of Shangti would follow the same example, so that no third party be formed. I hope that, in the course of time, all those who do not believe in Shangti will come to an understanding on this point. In the meantime, I shall conform to the usage of the literary version of Messrs. Bridgman and Culbertson.

ELOHIM CANNOT BE USED.

Why is it impossible to use the original word *Elohim*, etc.? To this I answer it is indeed not impossible, but very impracticable. In the first place, there are no sounds in the Chinese language by which the original words could be exactly transcribed. All proper names of persons and places of the west, translated into the Chinese, are hardly recognizable. At best, they appear in a very mutilated shape, sometimes exhibiting a very ugly look. In the second place, it will appear very unnatural to the native mind that such a sublime idea as that of God should be represented by characters meaningless in this connection, and not indicating some notion, at least, of the Being they are used to designate. You are, of course, aware that in the Chinese language every idea is represented by a separate character, and every character expresses a separate idea; that the idea and the character representing it are inseparably connected, not as

is the case with alphabetic writing, where the mind may separate the word from the idea intended to be conveyed by it. This may also serve as an answer to the fourth question.

MODERN CRITICISM.

How far do I propose to respect modern criticism, and what critics would I be willing to follow in differing from the English version? I answer that I propose to follow modern criticism only so far as it throws light upon the grammatical meaning of the text—only so far as it concerns itself with pure philological questions. In all points where dogmatical questions are involved I propose to follow the orthodox received interpretation, or, in other words, to adhere strictly to the interpretation of the Church. To illustrate this point by a single example: in Ps. 22: 17, last line of the verse, the received rendering is: "They pierced my hands and my feet." Modern criticism is here at issue with this rendering of the Church, and proposes that the original word rendered, "they pierced," should be rendered, "as a lion." In this case I should follow the ancient rendering, "they pierced," which makes this passage to have a direct reference to Christ.

THE ENGLISH VERSION.

Would I adopt the English version as a base or standard of translation generally? I propose to follow, in general, the English version, which I regard as one of the best translations of the Scriptures extant, although I am not ready to say that I would make it as a base or standard of translation. In all points involving grammatical and philological questions, I believe De Wette's version to be the best guide, whom, therefore, I intend to consult in places where, according to the English version, the sense of the original is not satisfactorily given. Eichorn, Rosenmuller and Gesenius can also be followed to advantage in all such cases where no doctrinal point is at issue. On the whole,

I am resolved not to compromise one single point of doctrine in making use of modern criticism.

#### THE SEPTUAGINT AND THE VULGATE.

What respect would I pay to the Septuagint and to the Vulgate? Speaking in the abstract, the Septuagint being the oldest version of the Scriptures in existence, it ought to be respected; but it is a known fact, whatever the cause of it may be, that, as it is now, it differs materially from the present received Hebrew text. All modern versions, the English included, follow the latter in all places where the Septuagint differs from it. This I believe the safest way. Only in such places where there is no palpable departure from the Hebrew text, and where the rendering of the Septuagint is as likely to be the correct one as that of the modern versions, I should feel myself inclined to follow the Septuagint. It is a recognized canon of criticism, and perfectly orthodox, too; I believe that the Hebrew text is to be preferred to any version, old as it may be. These remarks are applicable, with more or less force, also to the Vulgate.

#### BISHOP LOWTH AND ARCHBISHOP NEWCOMBE.

What respect would I pay to such works as those of Bishop Lowth and Archbishop Newcombe? I believe Bishop Lowth to be a valuable guide, and can be consulted to great advantage. I am in possession of his works, and intend to make use of them. Archbishop Newcombe, from what specimens of his criticism I have seen, appears to me to be rather an unsafe guide. He belongs to the anti-Masoretic and anti-historical, text-emending and conjectural school of criticism, which flourished in some quarters, especially in France, in the first part of the last century. The same school which rejected the vowel points of the Hebrew Bible, and which took great liberties with the text, changing and emending it wherever there appeared to be a difficulty. In my mind, one of the most indisputable merits of modern criticism consists in the fact that it has re-

stored confidence to the text of the Scripture, and exploded that reckless theory which made the original language of the Old Testament like a text of hieroglyphics, to be read according to each one's conjectural fancy. In conclusion, I must state that I am resolved to adhere to the Hebrew original as much as the nature of the Chinese language, into which it is to be rendered, will possibly admit.

#### SEMI-ANNUAL REPORT OF THE MISSION AT SHANGHAI.

BY THE REV. ELLIOTT H. THOMSON.

January, 1866.

REV. AND DEAR BROTHER:—It again becomes my duty to send in a semi-annual report of the China Mission. I have no events of special importance to recount; yet a resumé of the occurrences of the six months just past will not be barren of interest. All of our Stations have been kept up. The attendance has not been so large as in former years, when preaching was a novelty; still the congregations are often very good, and what is of far more importance—always respectful, attentive, and often inquiring.

#### PREACHING AT ANOTHER OF THE SCHOOLS.

We have opened another preaching place at one of our schools in the western part of the foreign settlement. The Chinese population in that region is very large, and there is need of some place at which they may have the Gospel preached. Mr. Wong, the teacher in charge, also assists in speaking to the people, and exhorting those who come in to hear. He is quite a good scholar, and it is hoped he may become a useful man. He has already written a very good short tract, to which we attach a calendar. We distribute great quantities at the beginning of the Chinese year.

Another catechist has been placed in charge of the Loo-tien Station and school. He seems to be a good man, but the field



is peculiarly bad. The station will be closed, and a more promising one chosen for our operations in that direction.

THE CHAPEL AT HONG-QUE AND THE CHURCH IN THE CITY.

Tyng Sen Sang and myself still keep up the weekly preaching here, at our mission chapel in Hong-que. The Sunday services are continued as heretofore. Mr. Yoong-Kiung aids me in the afternoon, and at times in the morning service also. Messrs. Wong and Yoong-Kiung both take a part in conducting the Wednesday evening services.

Rev. Wong Chai continues in full charge of the city church and congregation, assisted by Deacon Dzaw, of the English Church Mission. I take part in the weekly preaching only.

THE NATIVE AGENTS.

There is no need of any special remark on these services, they being the same we have had in times past. It may only be added that one point has been more particularly kept in view,—that of introducing as much as possible the native Presbyter—Deacon Dzaw—reader, and catechists into all parts of the work according to their degrees. In the management of the congregations—in preaching, prayer meetings, schools, examinations—we, as far as possible, let these native agents stand up alone, to speak and act for themselves.

THE SCHOOLS.

Our schools have gone on very well. The numbers may be somewhat smaller, the population of Shanghai having decreased one-third or more since the restoration of peace. Those who had fled to Shanghai as a place of safety have now returned to their homes. This reduction of the population is naturally felt in our congregations and schools. And further, with the return of peace and prosperity, many native schools have been opened; these draw away some of the best of our scholars. Miss Fay having returned to her field and to the work, the English

Church Mission schools have been again taken under her charge. She has requested me to continue the charge of the instruction of the boys in their boarding-school. Mr. Wong has charge of the two day schools for boys in the city. Mr. Yoong-Kiung has the day school for boys here at Hong-que. The other schools are under the charge of Mrs. Thomson and myself.

A CHINESE BIBLE WOMAN.

I am very glad to report that we have obtained the services of a suitable Chinese female as bible reader and visitor among the Chinese families. This is an elderly lady, who has not long since been baptized. She is now going through a series of bible lessons, under Mrs. Thomson's instructions, to fit her more thoroughly for her work. She has already begun her work, the results of which she reports to her instructress. Mrs. Thomson has also opened a bible class for all the female members of the congregation here at Hong-que. This is a work which has long been especially needed; and now that it is begun again, it is hoped that soon one or two of those who have had peculiar advantages will be able to take a class each for themselves, our great aim being to induce the females as well as the males to take on themselves the work of setting forth the religion by which they are called.

THE REV. MR. SCHERESCHEWSKY.

Rev. Mr. Schereschewsky has kindly remained here during the Fall, and taken the foreign preaching at our chapel. He has also in hand the instruction of one of the catechists, who hopes to become a minister in time. This catechist speaks the northern dialect quite well, and may some day be made useful in that field. Mr. S. has also been working on his new translation of the Old Testament into Mandarin; he has again reviewed Genesis, but it is now ready for the press.

It gives me pleasure to inform you that Mr. Hoong-Neok will join the mission on the 1st of March next. He gives up a

good situation which he holds under Messrs. Russell & Co. He already gives us some aid in the work. I regard him as a valuable addition to our force here, being a native, and an earnest man.

The country has been visited and the Gospel preached. A large number of books and Testaments in Chinese have been distributed.

Thus the seed of truth is sown, and we doubt not that the day will come when the fruit thereof will be seen.

#### STATISTICS.

Baptisms during the six months: Adults (Chinese), 9; Children (Chinese), 4; Children (Foreign), 2; Total, 15. Marriages, 1; Deaths (Chinese), 3. Scholars—Day Schools for boys—80; English Church Mission, for Boys, 17; Total, 97. Day Schools for Girls, 38. Alms given by the Chinese, \$30 94.

#### CHEERED BY THE ACTION OF THE GENERAL CONVENTION.

We are much rejoiced at the action of the General Convention in regard to the Mission here in the East, for we were beginning to fear that the Church was growing cold and careless to the great work which lies before her here.

But the election of a new Bishop, and the general tone of confidence, has cheered us in our work. We hear also of reinforcements on the march. May the Lord hasten the day when the little stations which are now being planted may send out forces into the fields yet held by the enemy.

#### JOURNAL OF A VISIT TO HAN-KOW.

BY THE REV. ELLIOT H. THOMSON.

(Concluded.)

On the right bank of the Han, about two miles from its junction with the Yang-Tse, is the hospital &c., of the English Wesleyan Mission, which is doing an excellent work for the mission cause. It is under the charge of Dr. F. Porter Smith. He has with him two young Wesleyan missionaries, who have but recently come out to the field. This

is all their force at this place at present. The hospital has been well attended by all classes of Chinese; during the last year they have had more than 18,000 patients.

Half way between the hospital and the Foreign Settlement are the chapel and schools of the London Missionary Society. These are under the charge of the Rev. Mr. John. He has been quite successful with his schools; they are well attended, and seem well managed. They are all day schools, the scholars returning to their homes at night. Mr. John has a native assistant with him, who seems to be a good man, and who is very earnest in his work. He was preaching in the chapel at the time we called. The audience was quite large and very attentive. I found he was an old acquaintance; he had been my teacher in the Mandarin dialect when he lived at Shanghai.

#### VISIT TO THE CAPITAL OF THE PROVINCE.

After going about to the few places of interest in Han-Kow I went over to the Provincial city of Woo-Chang. It is just above Han-Kow, on the opposite side of the river. It is also the residence of the Viceroy. There was but little of special interest. The public offices here, as everywhere else in China, were in a very dilapidated condition.

I visited Mr. John's schools here also. He has here a neat Chinese chapel, one of the best I have seen in China. It is to be regretted that the situation is not a good one, being in a secluded part of the city. Han has some converts here, but not so many as in Han-Kow. There is here a much stronger feeling against foreigners than in Han-Kow, and the Mission work consequently makes less progress.

There is not much of particular interest in the place. I visited an old Buddhist monument, which has Sanscrit inscriptions engraved on it, a thing very rarely seen, and which showed that the monument must be of somewhat older date than any seen about Shanghai.

#### TWO IRON BUDHAS.

I saw also two iron Budhas, which were very large and also quite ancient. The temple in which they once stood had been burned, but still the huge idols stood looking as placid and contemplative as when the temple stood of old; for you are aware that Budha is always represented with a most placid aspect, the ideal being that he has reached the state of perfect tranquillity, and freedom from all



passion or feeling. It seems rather natural for the Chinese to have theoretically a partiality for Buddhism, they are so prone to become apathetic. It would seem just to suit them to think that to fear nothing and to love nothing is the highest state of bliss.

Mr. John seems to be the leading man in the work up here. He has laid out for himself large plans for the extension of his work in all the surrounding towns and villages. His plan is to work as much as possible through native agency. He will establish numerous stations in the cities and towns, and visit them and examine how the work goes on—he a Bishop in all but the name one might almost say. His plans are good, and I wish him all success.

#### HAN-KOW AS A MISSION STATION.

Han-Kow as a mission field is quite a promising one. Still as it has been already occupied by two active societies it would hardly be advisable for others to enter into the field. They are both looking for more laborers to join them in the work.

It is more healthy than Shanghai, but not so healthy as the northern parts of China. Large fires are very frequent here, and much valuable property is destroyed. Two occurred during our stay. Some even attribute them to the native priests, who are said to fire the houses that the people may have processions and give more to propitiate the gods. Whether this be so is of course very difficult to tell. I have not much doubt but that they are villainous enough to do so, but it would be a dangerous game to play.

After more than a week's stay here we prepared to return to Shanghai; but I should say not till after we had attended the marriage of the young lady who came up with us. Her name was Miss Ah-Wung. She married a Mr. Choo, who is the native assistant in the Wesleyan mission. He seems to be a good man, and he is a good preacher. The marriage was celebrated by Mr. John using our American form, with a few changes to adapt it to the Chinese. They had a feast, to which we were all invited and which we partook in Chinese style, chop sticks, &c.

I called on the bride at her own house, and the next day we started for Shanghai.

#### ARRIVAL AT SHANGHAI.

We arrived on Monday—found all well in the mission. But our good brother, Mr. Wong Chai, had lost one of his daughters while we were away, making the

third child he has lost in eighteen months. Poor fellow! he seems to feel the loss, but bears it like a Christian should.

After our return to the field of our labors the greatness of the work before me seemed as if it might well stir one up, or depress one, as the case may be. We see thousands and tens of thousands wherever we go in China who have not yet heard the sound of the Gospel, and know nothing of God and Christ.

Oh, that we had more zeal, that we and all the Church might awake and feel for these people. May the Lord grant the day will soon come when a thousand fold greater efforts shall be made; when men and means may be sent to urge these multitudes to come and take of the waters of life freely.

#### HAYTI.

##### LETTER FROM THE REV. J. THEODORE HOLLY.

Writing to us under date of April 21st, the Rev. Mr. Holly says: The hall in which our services were held was burnt during the great conflagration which took place at Port-au-Prince, on the 19th of last month. A very good melodeon, (my own personal property,) my best bibles, and most of my prayer books were also consumed. The arrival of Bishop Burgess at Cape Haytien was just as the military execution of some of the political rebels of last year was about to take place; and his arrival at Port-au-Prince was just in time to witness the great conflagration which destroyed the place where our services had been held, without his having the pleasure of entering therein. Thus his visit to Hayti may be said to have taken place amidst blood and fire. But despite these disadvantageous circumstances, his visit has done much to strengthen and set forward the glorious cause of the Gospel among the people of this land, thereby proving that the kingdom of Christ is not of this world, and that it will prosper and triumph notwithstanding revolutions and tumults, and even the dissolving of the nations that now are. I am sure you will be gratified to learn that the Bishop's visit

here has not been without fruit. But I will not anticipate his report by entering into any particulars at this time. He proposed to leave for New York by the steamer carrying this letter, but all the berths were

taken. He still proposes to leave with Mrs. Burgess by the barque *R. Murray, Jr.*, from a port sixty miles from here, on the 24th inst. May the blessings of Heaven rest upon them.

## MISCELLANEOUS.

### PORTRAIT OF A CHINESE DEACON.

ON the opposite page is an engraving, from a photograph, of the first Chinese ever ordained to the Deaconate by an English Bishop. He was ordained at Shanghai by the Bishop of Victoria, who says of him: "Dzaw Tsang-lae is forty years old, and has maintained a consistent Christian profession since his baptism—thirteen years ago. He was originally a schoolmaster; but during the last four years he has been acting as a catechist. All his family have been baptized. He has won the esteem of the European members of our own mission, and of many other foreign Protestant missionaries, and of all the members of the native Church; in fact, the recommendation of him to me as a suitable person for advancement to the office of the Christian ministry was universal on all sides."

This native deacon of the English Church Mission now assists the native Presbyter of our own mission, the Rev. Wong Kong Chai, in the duties at the large church in the city of Shanghai.

### A MISTAKE IN MISSIONS.

To apply just enough of the power of the Gospel to break the fetters of a false religious faith, and then leave the mind thus affected, for want of a right direction to its awakened activities, to fall into the abyss of skepticism, or to rush into the embrace of some new and more vigorous error, is a doubtful good. It is sometimes a positive harm. And yet, while individuals are saved, this is done just in the degree that a successful mission is not sustained in a manner demanded by the law of missionary progress.

### THE JESUIT MISSIONARIES IN AFRICA.

There is no reason to think the ancient Jesuit missionaries taught the arts of civilized life in Africa, although they founded stations hundreds of miles from the coast. Neither the missionaries nor the Portuguese have reduced the native language to writing; and Dr. Livingstone says "the people have never learned anything from them except how to distil spirits by means of a gun-barrel," and "that man may sell his brother man." This last belief is only found in the track of the Portuguese, who have regarded their African settlements as merely vast hunting-grounds for ivory and slaves.

### PREACHING IN THE NATIVE LANGUAGE.

I state it, then, as the result of my observations and reflections for many years past, that the department of labor to be fostered and guarded with the most jealous care in missions, is the public, formal, stated, frequent preaching of the Gospel, at every station. Every missionary, who has the language and health for the purpose, should prepare himself with study and prayer, and preach at least every Sunday, if he can get any body to hear him; and if, after proper exertions, he cannot get any body to hear him, he ought to go where he can. To this end, the learning of the language soon after entering the country should be regarded as an imperative duty, and day and night and everywhere it should be the business of the new missionary, until he can communicate his ideas in the native language correctly and freely. And if a missionary finds that he cannot learn the language so as to preach in it, I doubt in general the expediency of his continuing his mission. In most cases he had better return home, undesirable as such returns are in themselves when they involve a relinquishment of the work.—*Rev. Dr. Anderson.*





PORTRAIT OF A CHINESE DEACON.

## ENGLAND.

THE state of the North-West America Mission has been brought under the consideration of the Committee of the Church Missionary Society, in connection with a late communication of Bishop Machray; and it was determined to accept the Bishop's proposal, that several pastoral charges, hitherto forming part of the Society's mission, should be transferred to a settled ecclesiastical system of self-support, under diocesan government. By this arrangement no less than ten Churches, which were all originally formed and fostered by the labors of this Society, are to be supported and governed independently of the Society. The Committee regard this arrangement, like the Sierra-Leone Native Church, a signal success of missions, for which they "thank God, and take courage."

The sum needful for the passage and outfit of the Rev. J. H. Taylor and his large band of helpers for the "Inland China mission" has been providentially supplied.

## RUSSIA.

IN consequence of a petition presented to the "Ministry of the Interior" by the Baptist missionary, Niemetz, of Memel, the Hon. Governor-General of the Baltic provinces has caused certain inquiries to be made respecting the religious observances of the Baptists and their missionaries; and the result has been, the publication of a document, in which his Excellency denounces the "religious persecution" to which the Baptists have been subjected; and requires Russian officials to discontinue their arrests of such missionaries, and to stop all law proceedings now pending against them.

## CHINA.

ONE hundred miles north-west of Pekin, close to the most northerly head-streams of the Yellow River, and in near proximity to the great wall, is the important city of Chang-Kia-Kow. It is a depot of the overland route from China to Russia. The caravans and rapid postal communications between Pekin and Petersburg pass through this city. Here Rev. Mr. Gulick has commenced a successful mission.

## TURKEY.

DR. KOELLE writes: "The effect of the persecution in 1864 is still visible. Evidently the Turks are afraid to go near the missionaries, knowing that they may have to suffer for it if they do."

## LIBERIA.

AT the late meeting of the Methodist Liberia Annual Conference, Rev. J. W. Roberts was elected bishop. Mr. Roberts is brother of the ex-president, and one of the oldest and most respected citizens of the Republic.

## MADAGASCAR.

REV. MR. COUSINS reports of the church at Amparibe: "Present number of enrolled members, 580; increase from October, 1864, to November, 1865, 162." The average attendance at the day-school at his station is 170. The *Missionary Magazine* well remarks: "We should certainly affirm that any English Church, even in the most favored locality, was strong and prosperous which consisted of members amounting to 580, of whom no less than 200 have been added in the year preceding."

## AUSTRALIA.

ONE hundred and twenty aboriginal Australians are settled at Corandisk, Upper Yarra. They meet twice every day for prayer and hearing the Scriptures read. They receive an address or simple exposition of Bible truth every evening. Hence heathen practices have been abandoned; drunkenness, the vice learned from the white man, has been renounced; inveterate superstitions have been overcome; quarrelling, fighting, and wandering from place to place have been given over, and Christian habits have been formed. Exceptional cases of course exist; but a decided general reformation is manifest. Mr. John Green, government inspector of the natives throughout the colony, is acting as an evangelist at this station. Twenty-seven adults were baptized on the twenty-seventh of September by the Rev. R. Hamilton, of Melbourne.

MELODEONS.

A LADY friend of the Sunday-school of St. James' Church, Pittsburgh, Pa., has been so much gratified with the efforts of the children of the school to send the Gospel to Africa, that she has given them one hundred and fifty dollars to purchase a Melodeon to send to the Rev. Mr. Duerr, who is trying to improve the singing of the children in the schools at Cape Palmas, W. A. We are sure that the Rev. Mr. Duerr, and the children at Cape Palmas, will be grateful for this gift.

In our present number we give a letter from the Rev. J. Theodore Holly, our missionary at Port-au-Prince, Hayti, in which he states that, during the recent great fire in that city, not only was the hall burned in which they held the services, but that they were also unable to save the melodeon, and bibles, and prayer books from being consumed. The books lost we can replace; and we hope that some kind friend or friends will send Mr. Holly another melodeon, that they may not be without music in their future services. The members of Mr. Holly's congregation have suffered much from the fire, and any help rendered them in this way will be appreciated.

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BISHOP PAYNE'S RETURN.—Bishop Payne, under date of March thirteenth, 1866, says: "We leave Cape Palmas, (D. V.,) on the nineteenth instant, to meet the bark *Thomas Pope* at Bassa, and expect to sail from the coast about the first of May." His arrival may be looked for early in the present month.

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THE CARRIER-DOVE.

*We beg leave to call attention to this monthly missionary paper for the young, published by the Foreign Committee.*

*It contains much missionary intelligence, is beautifully illustrated by engravings, and its articles are carefully written and selected.*

*In order to give variety to the paper, and also because in some Sunday-schools it is the only one taken, one of the three engravings in each number, and one third of the reading matter, will be upon topics which are not strictly missionary.*

*The Committee desire its more extended circulation, not for any direct pecuniary profit—for this the paper does not afford—but for the influence it is calculated to exert in interesting the young to devote their hearts to Christ, and to labor and to pray, and to give for the extension of His kingdom.*

*Specimen copies will be sent wherever desired.*

TERMS.

<i>Eight copies to one address,</i>	<i>Eight copies to one address,</i>	<i>\$1.00 per annum.</i>
<i>Copies addressed singly,</i>	<i>Copies addressed singly,</i>	<i>25 "</i>

*Address orders to REV. S. D. DENISON, 19 Bible House, New York.*



THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from April 10 to May 10, 1866:—

**Maine.**

Bangor—St. John's, \$49; for Africa, \$1, \$50 00  
Gardiner—Christ..... 15 00 65 00

**New Hampshire.**

Wakefield—Youths' Missionary Society,  
to ed. Samuel Simpson, Africa, 10 00

**Vermont.**

Randolph—Grace..... 4 50

**Massachusetts.**

Ashfield—St. John's, \$12 38; S. S. for  
Africa, \$3 62..... 21 00  
Boston—St. Paul's, Easter collection.... 25 00  
Trinity..... 24 00  
Framingham—St. John's, for Hayti,  
\$16 96; Rev. W. H. Neilson, Jr.  
for the Rev. Benjamin Hartley,  
Africa, \$20..... 36 96  
Lawrence—Grace S. S., for support of  
Lillas L. K. Spalding, Africa..... 25 00  
Springfield—Christ..... 40 00  
Quincy—Christ..... 10 00 181 96

**Rhode Island.**

Bristol—Ladies' Benevolent Society, for  
China..... 50 00  
New Port—Zion, \$38; S. S. for Africa,  
\$30..... 68 00  
Providence—St. John's, five cent coll.,  
\$59 10; Noon Colored School, for  
Orphan Asylum, Cape Palmas,  
Africa, \$20..... 79 10  
Westerly—Christ, five cent collection... 37 00 234 10

**Connecticut.**

Bethany—Christ..... 8 00  
Hartford—M. J. W..... 15 00  
New Milford—A Friend, for Africa, \$2;  
Mr. and Mrs. Wright, Easter  
offering, \$20..... 22 00  
Norwalk—St. Paul's..... 42 82  
South Glastenbury—St. Luke's..... 8 00 95 82

**New York.**

Bay Ridge—Christ..... 478 66  
Brooklyn—Holy Trinity..... 100 00  
St. Ann's Infant S. S., for ed. of  
Samuel Simpson, Africa..... 20 00  
Delhi—St. John's, Easter offering..... 22 00  
Charles E. Marvin, Esq., for Africa, 25 00  
Greenburgh—Zion, addl., for China..... 22 11  
Malone—St. Mark's..... 10 00  
New York—Intercession, per Am. Ch.  
Missionary Society..... 50 00  
St. Ann's, Miss M. M. Staley, for  
Africa..... 4 50  
St. Mark's, \$368; for Hayti, per  
Am. Ch. Society, \$200..... 568 00  
St. Thomas', for Italian Committee, 50 00  
A Friend..... 2 00  
Do..... 50 00  
T. H., per Am. Ch. Miss. Society..... 1 00  
Caldwell & Morris..... 50 00  
Philipsstown—St. Philip's..... 8 25  
Rhine Cliff—Messiah..... 3 00  
Sangevities—Rev. J. J. Robertson, D.D., 25 00  
Stapleton—St. Simon's (German)..... 3 00  
Young Port—St. Mark's..... 1 10 1493 62

**Western New York.**

Elmira—Grace..... 5 00  
Memphis—"H," 1/2..... 5 00 10 00

**New Jersey.**

Bergen Point—Trinity, five cent coll.... 27 00  
Elizabeth—St. John's, a Member, for  
Africa..... 500 00  
Newark—Trinity, per Am. Ch. Miss.  
Society..... 102 92  
Newton—Christ..... 5 32 635 24

**Pennsylvania.**

Bloomsburg—St. Paul's S. S., for Africa  
and China..... 40 00  
Germantown—Culvary..... 95 93  
Christ, five cent collection for Africa,  
\$102 25; S. S. for Blind Asylum,  
Africa, \$49; for Liberia, \$500; for  
Rev. J. G. Auer, \$1100; Gen'l, \$52 1803 25  
Lower Merion—St. John's, \$20; S. S.,  
\$10, per Am. Ch. Miss. Society... 30 00  
Media—Christ..... 3 46  
Morristown—St. John's, \$28 68; S. S. for  
ed. of Nathan Stem, Africa, \$20... 48 50  
Rozborough—St. Timothy's, a member, 3 00  
Philadelphia—Ascension S. S., for Cape  
Palmas, \$5 36; Mrs. H. A. Brown, \$3 8 35  
Atonement, for Africa, per Am.  
Ch. Miss. Society..... 20 00  
Christ, \$109 75; for Africa, \$10..... 119 75  
Emmanuel, five cent collection..... 19 50  
Evangelists', five cent collection..... 23 00  
Holy Trinity S. S., for Cape Palmas  
Orphan Asylum, Africa..... 100 00  
Mediator, per Am. Ch. Miss. Soc'y.. 9 93  
St. Luke's, for Africa, per Am. Ch.  
Miss. Society..... 25 00  
Miss E. N. Biddle, amount received  
from discharged soldiers, for Af.  
A, J. Wheeler, at the discretion of  
Bishop Payne, Africa..... 100 00  
Philipsburgh—Trinity..... 5 00  
Towanda—Christ S. S., for E. S. Doug-  
las' scholarship, Africa, \$30;  
General, \$20..... 50 00  
Upper Merion—Christ..... 30 50  
Westchester—Holy Trinity, for China... 32 30 2577 55

**Pittsburgh.**

Pittsburgh—St. Andrew's, for Africa,  
five cent collection..... 50 00  
St. James' S. S., quarterly offering  
for Africa..... 28 00 78 00

**Maryland.**

Baltimore—Emmanuel S. S. Missionary  
Society..... 293 99  
Grace, for Italian Committee..... 30 00  
St. Peter's, five cent collection..... 21 10  
Easton—Christ..... 10 00  
Frederick—All Saint's, five cent coll... 40 00 395 09

**Mississippi.**

Meridian—Mr. Clark, \$2; John Arm-  
strong, \$5..... 7 00

**Ohio.**

Cleveland—St. Paul's, an Easter offering  
for John Rogers, Africa..... 25 00  
Maumee—Christ..... 7 10  
Norwalk—St. Paul's S. S., \$11 21; five  
cent collection, \$14 90..... 26 11  
Piqua—St. James'..... 12 83 71 04

**Illinois.**

Chicago—Trinity..... 182 60  
Peoria—St. Paul's..... 25 00  
Waverly—S. G. M. Allis..... 10 00 217 60

**Michigan.**

Ann Arbor—St. Andrew's S. S., for  
Africa..... 00 60  
Grand Rapids—St. Mark's S. S., five  
cent collection for Africa..... 23 38 23 98

**Wisconsin.**

Madison—Grace S. S., for Africa..... 46 19

**Iowa.**

Fort Madison—Hope Church..... 5 00  
Jaynesville—M..... 1 00 6 00

Amount previously acknowledged, \$6,152 69  
49,004 66

Total since October 1, 1865..... \$55,157 35

# FREEDMAN'S COMMISSION

OF

## The Protestant Episcopal Church.

ESTABLISHED BY THE GENERAL CONVENTION OF 1866.

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JUNE, 1866.

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### COMMUNICATIONS.

NEW YORK, *May 16th*, 1866.

REV. J. BRINTON SMITH, D.D. :

*Rev. and Dear Brother* :—Hoping that the SPIRIT OF MISSIONS will have many readers throughout the country, it has occurred to me some little good might be done to that branch of the Missionary work in which we are both so much interested, if I should give you an account of the way in which I have been received by our brethren, and the impressions which have been made upon a Southern man as to the working and intentions of the Freedman's Commission. In the first place, while, here and there, I have met with a few whose contracted vision has not enabled them to see beyond the limit of their prejudices—these have all been outside of our Church. In that blessed fellowship I have received nought but the most affectionate welcome, have been permitted to express my views as a Southern man in convention, in churches, and in social life without restraint, and find a readiness to believe my statement, and a hearty amen to the cheerfulness and thoroughness with which South Carolina has put her hand to the plough in the present order of things. I only wish the brethren North and South could visit each other; a true feeling of Christian love, I am persuaded, would spring up between the two sections of our country—that is, if the brethren from here are treated South as I have been North, and the same kindness is extended to all others from there visiting here as has been without limit to me.

I am persuaded that the Freedman's Commission is inclined and desires to work in hearty coöperation with the Southern bishops and clergy, with no party ends to gain, and is animated with a true Christian spirit in a Churchly way to assist us to elevate and educate the negro race. The teachers they send from here will be such as are entitled to the kindest attention of our clergy South, and with the Southern teachers, who will be and are appointed by and with the advice and consent of the Bishops, there is no reason why this movement should not redound to the glory of God, the extension of the Church, and the good of men. I think and hope our Southern brethren through all the land will give their aid and influence to this effort; if they will, with the pecuniary aid from the North, we will build up good Church schools,

raising up well-instructed members of the Church, and filling the land with a population than which, with such qualifications, there are none better on the earth. I beg to send you extracts from a letter received by me a day or two since—it speaks for itself. It was never intended for the press, but as it is a good specimen of practice *versus* theory, I send it to you for publication. Hoping God's blessing may rest upon your laborers, and praying for peace and good-will in this land, I am, your brother in Christ,

A. TOOMER PORTER.

S—, MAY 6th. 5th Sunday after Easter.

MY DEAR FRIEND :—You are in some busy Northern city, I am in quiet little S—, but I dare say we are thinking of nearly the same thing to day. The decision regarding the seminary reached us only the day before yesterday. I am delighted that it is to be at St. John's. I believe, under God's blessing, it will do great things for this section. The Church needs to be ably represented here. The seminary will form the centre of a mission, I hope, whose influence will be felt to the Blue Ridge. Mr. H. will leave here on Thursday to fill your pulpit. This week will begin our first experience under the new regime.

We had, during the war, a yard full of servants. I brought up a large family of delicate colored children to be benefitted in this climate. The year of freedom has passed without effecting the least change. We have gone on just as usual, I filling all their necessary wants, they rendering old-fashioned service; but I have thought it best to end this, and to send them out to begin their new life. The children are growing up, and had best learn to depend on themselves. As we dread summer, so do they winter; so I determined they should make a summer's start, and get accustomed to do for themselves before winter. They are in no hurry to leave, and dread the untried future. "Born and raised in the family"—a familiar saying of theirs—is a strong tie you know. Some of them have been two, others four generations in our family. The original "slave" was bought from an African ship, a heathen woman. I remember her in her extreme old age, a Christian, assembling her children and grand-children every evening to say, "Our Father," and sing:

"Come, let our voices join."

Verily, slavery did not degrade her; and her descendants, who might have contributed under other auspices to a cannibal feast, are living civilized, and some of them Christian lives this day. This reminds me, I picked a quarrel with one of our S. S. hymns, or rather a verse of one. I think it is an interpolated addition. It is the last verse of "Around the throne."

"Because the Saviour shed his blood,  
To take away their sin,"

is a true and sufficient answer to the question:

"How came these children there?"

Whereas the hymn proceeds:

"On Earth they sought the Saviour's grace, &c.,"

which is not true. Myriads of children die before they seek His Grace or love His name. The idea was forced upon me this way: a little freeman was born to a servant of ours, was baptized and died a few hours after; the other little ones came to say their catechism, as my custom is at prayers in the morning. This happened to be the hymn, and I began to make some comments on this wise: "The baby was a sinner, born in sin, he was made a member of Christ &c., he has gone to Heaven, 'because the Saviour shed his blood &c.'" Then came a stumbling block in the next verse, as you see. Is it not my false theology?

Mr. H. was so good as to show me your letter. If the Church in its unity triumphs over political divisions, it will tend greatly to her extension. Intelligent colored people seem very much struck with the readiness with which she has adapted herself to the state of things among us; so are many earnest people among different sects.

S— has been very quiet under all the different sects. The shady side of freedom has been exhibited here. In a small place like this there is not much to do. Now that means are small, people keep few servants, and there has been a good deal of hardship.

Near me dwells an old colored man of 70, dying of dropsy. He has been free for



many years, I believe, and has been working as gardener ever since I first came here, earning the equivalent of 75 cents a day in specie, and found with two meals. He married a young wife twelve years ago, and has quite a family of small children. She was a slave. The children were an expense. Now the poor family depend on the mother's daily earnings, the father being sick, and the old man says: "I can't afford a doctor; I don't know who will bury me, or what will become of my children." And there are several such cases even in this small place. I have daily application for aid, to support the sick or bury the dead. The consequence is, they cling close to the skirts of such white people as will protect them. Poor things! their situation reminds of the bond woman and her son, and the failing water; many and many a one will sit down famishing by the way side.

But surely it is more sad still to see the more delicate strugglers in this fearful conflict. There are two or three families here who often need daily bread, among them ladies who do the hardest labor with scarcely strength for ordinary work. "God is His own interpreter;" we cannot see now what all this means. There are many things I would like to talk about, but space forbids. One hint I must give. Can anything be done in the matter of books? Such primary readers as are got up now would disgrace parish schools. I am teaching an intelligent colored person to read; after puzzling out a lesson the other day, she said: "The thing is such nonsense, when you make it out."

If hundreds of grown up children are to be taught to read, surely they had better have sensible lessons even in one syllable. It would be as easy to print "God is love," or any words conveying some truth of daily life, as a sentence of nonsense. "If a man will not work, let him not eat," is quite as easy and far more profitable, than "I see a cat and a black kit," the sentence which insulted my scholar. Perhaps you will think of it. Good bye. There is no one to send remembrance to in your region. God speed your work.

THE ARTICLE, on page 284 of the May number of the SPIRIT OF MISSIONS, on the inadequate support, circulation, &c., of this valuable periodical, might profitably find a space in every Church paper, and should be so conspicuously arranged as to *compel* the attention of clergymen. Were our pastors to do as advised, there can be no question as to the good results. They need especially to have impressed on their *understandings* that the "simple announcement of the truism" that we "ought to give" is not pleading the cause of missions, nor enlisting sympathy in behalf of such as are "without God and without hope." "Facts" are needed to enlighten the mind and arouse the torpid sensibilities.

The writer, to whom this missionary paper has been a valued friend for more than a quarter of a century, ventures to note a reminiscence of earlier times. Twenty-five or thirty years ago, when our congregation (now large and influential) was comparatively small, more copies of the *Missionary Record* was taken than at present; and they were *read* with interest because the Rector presented the cause of missions (then feeble) in an interesting "monthly lecture." If memory serves correctly, the amount contributed in those favored years quite equalled the annual sums of these latter days, and yet the ability of the young Church was to that of the present congregation as hundreds to thousands. Yes, "there is a cause!" What is it? Why, we need some method by which the hearts of brethren shall be stirred up in personal and prayerful conference; we need, in our particular case, a return to the former practice of missionary lectures.

A MITE GIVER.

## EDITORIAL.

### A MISSIONARY SPIRIT.

WE called the attention of our readers last month to our paper, the "SPIRIT OF MISSIONS," hoping to secure for it such perusal and consideration as would promote the great end for which it exists; namely, *the cultivation and extension of a Missionary Spirit*. Such a spirit is the evidence, in the individual Christian, of vital union with Christ; and in a Church, of spiritual health and strength. It is not something that may or may not accompany piety, but it is a universal and inseparable attendant, we may say, an integral part of it. In other words, faith in Christ and love to God, which are of the very essence of piety, show themselves in love to men, and in efforts to promote God's glory through the salvation of those for whom Christ died. To be a live Christian and to have a Missionary Spirit are identical; for Christ, both by example and precept, enjoins such a spirit upon all his disciples, and no one can take the first step in following Him, without having, in some degree, the mind which was in Him, and desiring that He shall see the travail of his soul and be satisfied. If Christ is seeking to save that which was lost, if there is joy in the presence of the angels in heaven over the sinner that repenteth, the Christian on earth will delight to be a co-worker with Christ in His labor of love, and find his highest pleasure in contributing, by every means in his power, to instruct the ignorant, to reclaim the vicious, and to build up the penitent and believing in their holy faith. He will sympathise with God, the Father, Son, and Holy Ghost, in His purposes of mercy, and will unite his voice with the songs of angels in gratulation and thankfulness over souls rescued from sin, and restored to the lost image of God.

The spiritual state of an individual or a congregation may be determined by the interest which is manifested in the dissemination of the knowledge of God in Christ, by the desire felt for the extension of the Church of God, and by the contributions, whether of sympathy, prayers, money, or labors, which are bestowed for the furtherance of the Gospel in the world, and the promotion of those works of benevolence, mercy, and charity which find their root and life, their motive and measure, in the love of God, shed abroad in the heart by the Holy Ghost. To grow in a Missionary Spirit we must "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." The matter rests, under God, chiefly with the Parish clergy. When they have the mind which was in Christ, and are thoroughly alive to their responsibility and work, they will impress their views and feelings upon the people, and through the preaching of the truth as it is in Jesus, and the use of other means of grace, create and foster a love for souls, and a zeal for the promotion of God's glory and the salvation of their fellow-men. It is, moreover, the personal obligation of each individual Christian to see to it that this Divine life not only exists, but also increases in power and extent in himself, until the whole man, spirit, soul and body, is brought into captivity to the

law of Christ. The Holy Spirit alone can impart the love of God and the love of man, and this He does ordinarily through the instrumentality of the Sacred Scriptures; but where this Divine life exists, such an agency as the SPIRIT OF MISSIONS may give direction to its force and energy, and, by its disclosures of the spiritual wants of mankind, call forth more earnest sympathy, more fervent prayers, and more generous offerings of money and labors. May the Spirit of God pour upon us all, clergy and people, the abundance of His grace, "that we may both perceive and know what things we ought to do, and may also have grace and power faithfully to fulfil the same." †

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### LIBRARIES WANTED.

THE FREEDMEN, of all ages, so soon as they learn to read, have a great thirst for knowledge, and peruse with eagerness such books and papers as they can get which are level to their comprehension, some of them seeking works in the higher departments of learning, such as history and the natural sciences. Side by side with their progress and secular learning should be their advancement in spiritual knowledge. In order to this, in addition to the instruction of their teachers, they should be supplied not only with Bibles and Prayer Books, but also with some at least of the religious books which the various societies of our Church publish. We have constant requests from our teachers and rectors of parishes in the South for such books, to be used in the Sunday-schools for freedmen under their charge, and could find places at once for twenty libraries, if we had them, where they would be highly appreciated, and, without doubt, prove great blessings. A donation of money, from twenty to fifty dollars, would purchase quite a respectable library, which would at least form a beginning, and supply some material for thought and reflection. Are there not individuals or Sunday-schools, that will esteem it a privilege and pleasure, to contribute of their means to meet this great want of the poor colored children of the South? We shall be most happy to receive special offerings for this purpose. †

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## CORRESPONDENCE.

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### NORTH CAROLINA.

We have received the following letter from the Rev. E. M. FORBES, of Christ Church, Newbern. It will repay perusal, and speaks volumes for our work there:—

REV. AND DEAR BRO:—That mind must indeed be prejudiced which cannot derive pleasure in witnessing the improvement of the colored children in the schools in Newbern. But a few months ago these children, numbering about one hundred and forty, were collected together, ignorant and rude, and destitute of any high moral or religious principles. In visiting the schools the other day it was manifest that they felt the effect of the moral discipline by which they were governed; for, while they yielded prompt obedience to every command of their teacher, they showed by their smiling faces that it



was obedience of respect and love. I was amused at one little fellow in the class of geography, who showed by his countenance how delighted he was when he answered a question, which a much larger scholar above missed, and with what alacrity he took the higher place to which he was entitled by his superior knowledge. This class was the only one I had time to hear, and all answered very well. I heard them, with one heart and one voice, repeat a portion of the Church catechism, which forms an essential part of their instruction. There was heart and spirit in their answers, and I was pleased to see them rise, with one accord, as they were called to rehearse the articles of their belief, and still more pleased to see them bow down their heads with reverence as they confessed their faith in Jesus Christ our Lord; thus showing that they were not ashamed to do reverence to their Redeemer and their God. But that which pleased me most was their chanting of the noble "Gloria in Excelsis" The two schools chanted separately, as they are in different rooms; and there was something inspiring in listening to sixty or seventy children, lifting up their voices in praise to God, and that heart must indeed have been cold that did not feel when sixty harmonious voices burst forth in the strain "Thou that takest away the sins of the world, have mercy upon us." As you visit the schools and see what is already done, you begin to realize the glorious work in which the Church is now engaged; and I trust that none will grow faint hearted, but will urge on the glorious work; for if we are faithful to our trust, we may be assured that, "God; even our own God shall give us his blessing, and all the ends of the earth shall fear him."

*Extract from a letter of MISS WENDELL, Teacher, at NEWBURN:—*

Our school looks very prosperous now. I hope soon to have excellent accounts to give you. A clergyman in Baltimore hearing, through the SPIRIT OF MISSIONS, of our school, was kind enough to write a very encouraging letter to me, and send a number of "Leaflets in verse," which I read daily to the children, and in which they seem much interested. It encourages us greatly to feel how many there are who are with us, heart and soul, in this noble work.

We are exceedingly in need of clothing at present, and would be glad to get some shaker bonnets, which would be of great service, as many of the women go about bareheaded, or with an old strip of cloth tied over their heads. We each have a class for baptism and confirmation, whom we meet twice a week to instruct, as much as lies in our power, in the truths of religion and the duties and responsibilities which will rest upon them. The Rev. Mr. Forbes meets them in the church every Friday evening. There is some doubt about Bishop Atkinson being present at the Convention, owing to the delicate state of his health. It will meet now very soon. I do wish that you and Dr. Haight could come down on that occasion, and then you could see for yourselves just how everything is going on. Don't you think you could?

Owing to the small-pox we are prevented from going among the families, and consequently our field of observation is rather limited, so there is not so much to write about. The small-pox is doing its fearful work in the family of Mr. Tucker. His wife died on Friday last, and he himself is very sick. Their house is just next door to our school-house.

*Letter from MISS HESKETH, Teacher at WILMINGTON:—*

It is just one month to-day since we sent our last report, giving full accounts of our school and its progress. It now gives me great pleasure to report the satisfactory progress which our school has made within the last month. Then we had on our

egister one hundred and fifty names ; now we have registered over two hundred, and have a daily attendance of from one hundred and thirty to one hundred and seventy-five. With such a number, I assure you, both Miss Sproat and myself keep very busy. We are unable to devote as much time as is really needed to some of the classes, and therefore will be delighted to have another to help us with our work, as Bishop Atkinson tells us we are to have a clerical assistant. Some of our scholars are progressing finely in their studies, and each day seem more anxious to improve their time and opportunity. Not a day passes but that some of the larger scholars say : " I have learned heaps since I came here to school." Another says : " I made up my mind, a mighty long time ago, that learning was the best thing to have." All these little incidents tell us how they appreciate the advantages which they have, and how every effort which is made to elevate them is fully sustained by them.

We have some grown women who did not know their letters when they came to the school. They now read and spell quite well in *The First Reader*, can add small numbers together very easily, and also write quite well on their slates. Some attend both sessions, others stay long enough only to write their lessons.

I have a very interesting class of girls and boys in *The First Reader*. They have been through it once and are now reviewing ; each one tries to get to the head of the class, and it is amusing to see how pleasant they look, even if they get up but one higher during the recitation. A day or two ago, one of our brightest and most mischievous girls was obliged to take her place at the foot of the class, having been absent the day before. She was not very much pleased at such a change, but contented herself by saying to her neighbor : " I reckon you think I can't get above you, but I reckon I can." The first time around she went up seven, and then said : " Didn't I tell you so ?" The second time, the word given to the first scholar was misspelt, so I passed it on to the next, until the boy before Mary managed to spell it, at which she was much disappointed, and with a very indignant and yet most comical face, said : " You nigger, what did you spell that for ?" I reproved Mary, but it was impossible to avoid smiling. We really love the child, for she is honest and truthful, and often have I heard her say : " I won't tell a lie for anybody." Yesterday we received two plain tables which we spoke for some time ago, in order that our more advanced scholars could write in books. The tables are of the plainest kind, made of " North-Carolina pine ;" each one will accommodate four scholars, so they of course cannot all write at the same time. I wished that some of our kind friends in the North could only have looked in upon the boys when they sat down to write. Their faces were radiant with joy at the idea of writing with pen and ink, which we had so long promised they should have. One looked at the other, and I am sure had they sat down to a great feast, they would not have been more delighted. To-day we have received two dozen geographies, and the same number of slates. Oh, how happy they will make some of our scholars who are so anxious to study geography. We anticipate much pleasure with that class.

Indeed we have not a class that is not very interesting, and that does not encourage us very much, even to a small class in the *Primer*, which they have had about two weeks. The day on which we gave them the books, with which they were much pleased, I gave them for their next day's lesson two short sentences to spell out for me, over which was a picture of two boys sitting on a " see-saw." The sentence ran : " I go up, he goes down." The next morning they came to their places, looking very happy with their " green backs," as the covers of the *Primer* are green. My first question was : " Who can spell the best for me this morning ?" One little fellow said, with a happy

smile: "Teacher, I can read all two of them," (all two means both). "Well, Charlie, let me hear it." He commenced: "There are two men sitting on a 'jee-jog'—one sits on one end, and the other on the other end." It was indeed very amusing to hear, but even that little boy can now spell such words as "shy," "box," etc. I didn't know what a "jee-jog" was until I came here, and as some of our "Northern friends" may not know, I will tell them that it is a long, smooth, elastic board, raised about two feet on a frame or stand at each end. We see them here on every piazza, and they are certainly very comfortable and very easy to sit on; and children, by sitting on each end and in the centre, can make a very nice "see-saw" out of them.

We have some unruly children who need firm discipline, but, with patient teaching, we hope to make a great improvement in them. Our plan to spend one or two afternoons each week in sewing, has been highly approved of by Mrs. Atkinson and also Rev. Mrs. Watson. I was quite surprised to see how many could sew, and very well too; of course there is room for improvement. Friday afternoons we devote to the Church catechism and religious services. Most of the children have learned the "Creed," and some few all the "Commandments."

The Sunday-school is very interesting, and I only wish we could say it was larger. We have seventy scholars now, but there is a scarcity of teachers, having but one (colored) besides Miss Sproat and myself. I have a large class of boys or young men. Some know a greater part of the Catechism, others only to the Commandments. We add one or two names to our list every Sunday. Bishop Atkinson thinks we are doing well, even with such a number. Indeed, the Bishop gives us every encouragement in our work, and at all times we find in him a worthy friend, and to him we go for advice and counsel. How we shall miss him when he leaves us for "Europe!" May our Heavenly Father watch over him, and, in His own good time, restore him to his family and his people in perfect health and safety.

We would, through this channel, thank the ladies of "Grace Church," Brooklyn, for the barrel of clothing which we have received from you within the last ten days. Every article was in perfect order and so nicely made. I am sure they would be well paid for their work could they only see the happy hearts and faces which these articles make. The skirts and sacques are so useful. We have furnished some of our needy little boys with the denim pants and blouse, and certainly they look very comfortable and clean. We have also received a large box containing quite a number of shirts, new calico dresses and little children's aprons, all of which we were in want of, and which will make many sad hearts happy, as also ourselves. The small-pox, which was so prevalent, has somewhat abated.

The weather here is delightful, but at times very changeable. Time bids me close. Let our earnest prayer be that He, "from whom all blessings flow," will continue to open the hearts of all good people, and let us go on with this "good work" in which we are already engaged.

*Extract from a letter of Miss SPROAT, Teacher at WILMINGTON:—*

The Bishop and all who have been into the school are pleased to express themselves entirely satisfied with our progress in the work; and, better than all, one of the clergymen here told us the other day that "we had done a great deal to banish the bitter prejudice which exists against the Northern teachers." Now don't think, Dr. Smith, that we want to praise ourselves. I only tell you this to let you know in what estimation we are held here by those who know us best, and to whom we look for advice and counsel. What few friends we have are among the best and most influen-



tial persons in the city, and I am happy to say that I think we can see a little diminution of the feeling which at first existed against us. We go out but little, and shall go still less as the weather becomes warmer, for there are plenty who are ready to go for us anywhere and everywhere we want them to.

I wish you could only come and see us in our school and home; and why can't you some time during the coming fall? You could then see what a nice school we have. We are uncertain about a night-school; as we have no gentleman here with us, the Bishop seems unwilling for us two young ladies to attempt it.

If God prospers us throughout the year of our stay here, as He has thus far, I shall not be ashamed to put our school beside any other in the South.

I wish that we could know the names of those persons in Boston from whom that last box of clothing that you sent us came. We would like so much to write to them and tell them how much good their kindness has done.

### VIRGINIA.

*Extracts from letters of Miss Hicks, Teacher at RICHMOND:—*

As apologies are generally quite an unprofitable part of a letter, I will not consume time in endeavoring to excuse myself for not writing you long ere this; indisposition is my only apology.

The holy season of Lent was one of laborious effort and engrossing interest in our school, as we were meeting extra classes each day. Your correspondent feels that the duty of her calling is not the part of rest or ease, yet self-denial, toil, and care will be gladly endured if she may but win souls to the crown of our Redeemer.

On Easter, the Rev Mr. Dashiell baptized eleven adults. Sunday, April 8th., P.M., Bishop Johns confirmed five persons. This service was deeply impressive, and its effect upon the colored people great and good. The sermon was preached by the Rev. Dr. Peterkin, from Psalms lvi. 12, "Thy vows are upon me, O God; I will render praises unto Thee." Tuesday, April 10th, the Bishop confirmed thirty-three persons at St. James' Church, and, on this occasion, was assisted in the service by the Rev. Mr. Dashiell and the Rector; discourse by the Bishop from Math. ii. 28, "Come unto me all ye that labor and are heavy laden, and I will give you rest." It was a most impressive sermon. I have scarcely ever heard it equalled.

Your unworthy servant was one of the number who ratified her baptismal vows in the holy rite of confirmation, and promised, in the presence of God, angels, and men, with the help of God's spirit, to spend the remnant of her life in his service. I now stand in a more responsible situation than ever. Pray for me that I may never, never bring disgrace upon that blessed cause which I have espoused. I thank our Heavenly Father for directing my attention towards the colored people, and for every bitter trial He has given me since I came to Richmond. It has taught me a confidence in Him, a looking to Him for success in every good work, which I feel I could never have learned truly except in the path of lowliness in which He has led me. I have determined to devote my life to the work of assisting in educating the colored race, and leading them to that Saviour who died for them and all mankind. I have become strongly attached to many of the colored people with whom, in the providence of God, I have come in contact. When I am ill they are over-anxious on my account, and every delicacy that the most fastidious could wish for, finds its way to my room—warm rolls, steak, wine, jelly, custard, oranges and candy—as if eating would make me well again.

God bless these inoffensive, uncomplaining, patient people. May they all be gathered into His fold at last, is my earnest prayer.

We are receiving additions to our school daily. At present we have about three hundred names registered, and I should think our average attendance for the past month was one hundred and seventy-five. I have a class of Sunday-school scholars who have committed the Lord's prayer, creed and ten commandments. I promised them prayer books. If you could send me two dozen in cheap binding I should be highly gratified, and could soon learn them to respond, as all of them read well.

Your letter of April 18th was duly received; also two bbls. and two boxes of clothing, which we shall endeavor to distribute among the most needy and distressed.

Our prospects for the future are encouraging. The attendance at school has increased since I last wrote you, though not largely. At present, many of our scholars are detained at home by illness from measles, yet we do not miss them, for their places are supplied by new comers. The indications are favorable for continual and gradual increase. Next Sunday, p.m., the Rev. Mr. Dashiell will baptize children. There are twenty-five of my class who have expressed a wish to be baptized. Probably fifteen of the number will be; the remainder have parents who are Baptists, and they object to the ministration of baptism to children. Still, the children are persistent in their wishes to be baptized, or "christened," as they say."

On Sunday evening, a short time since, there was a gentle rap at my door, and a little girl that I knew well—a member of my Sunday-school class—came in; on being interrogated as to what she wished, she looked up imploringly and said: "Is I goin' to be baptized?" After being assured she should be, her sickly countenance lighted up with a smile, and she passed out seemingly happy with the thought. A lad said to me to day, "Please, ma'am, go round and see my mother, and ask her if I can't be baptized next Sunday." A girl, aged about twelve, came to me and gave her name for baptism; after talking a while with her respecting it, she replied: "Miss Hicks I want to be good."

May He, who says, "Suffer little children to come unto me and forbid them not," strengthen them in their good purposes, and give them grace to serve Him faithfully all their lives.

Many of our scholars have learned the catechism for children thoroughly, and can repeat the Lord's prayer, ten commandments, creed, venite, and several passages of scripture very well. In singing, I think our school cannot be excelled. I never saw children enjoy singing so much as the colored children do, they never weary of it. St. Paul's Church loans our church a reed organ, and we have a colored man for an organist, who performs very well. Many are drawn hither Sundays to hear the children sing.

There is one characteristic I do admire in the colored children, they are so respectful. I have not received an impudent word from one of them since I have been among them. I find them very much like white children, full of fun and mischief. I believe that, although patience ought to have its perfect work in the management of these children, yet great decision is necessary, and even corporal punishment must be resorted to.

*Extract from a letter of MRS. STARKEY, Teacher at RICHMOND:—*

To commence a work is generally the hardest part of it. A beginning once made, it is often smooth sailing. This is the thought uppermost in my mind when I attempt to write of the progress of our labors here among the freedmen. Of the many items of interest I know not which will be the most pleasing to you; but their spiritual welfare is the most important.

St. Philip's Church, in which our mission-school is located, is a Gothic structure, and will seat about six hundred persons. Randolph Storrs, the colored assistant teacher, takes the little ones into the vestry-room, and hears them spell and read, to their hearts' content. He is a very modest, unassuming man, perfectly trustworthy, and deserves the respect and esteem of every one; in fact, I do not know what we should do without him, as he is ever ready and willing to do whatever we may require of him. Isaac Cooley is progressing rapidly in his studies, and bids fair, with the assistance of the Church, to take his place in the chancel and proclaim the "glad tidings" to his own benighted race. May God deal bountifully with him, and give him the grace which will clothe him with humility. There is a nice little organ in the church, although badly out of tune, which, for the sum of twelve dollars, could be put in good repair, and would then aid us much in the singing. I devote some time each week to the instruction of two young colored men on this instrument; the one named Jackson, who is a teacher in the Sunday-school, and desires to become a clergyman, the other, Walford, who is the organist. Thus things work together for the good of all.

The scholars are not exactly models of order and discipline, but they are rapidly improving, and some of them by application may become teachers and missionaries to their own people. I think mild and gentle measures, as a rule, are the best for governing them, and it is only in extreme cases that any of my little offenders are taken into the vestry-room for punishment. Many of those who were on the sick list have returned. The other day the school voted unanimously, by the raising of hands, a return of thanks to the Committee for sending missionaries to teach them, and clothing to make them comfortable. Joseph Leigh, who is about eighteen years of age, makes the following request: "Please say that I wish to become a teacher." He has been baptized and confirmed, and is really a noble boy. I have a large class, ranging from fourteen to twenty-three, of both sexes, which I think are worthy of all the care and patient labor I can bestow upon them. We are very busy indeed in school, and are preparing a large class for baptism on Sunday next. "If ye love me, feed my sheep," is the command of Christ. I feel the need of more, far more of His mildness and gentleness, that I may win souls by my example. May His blessing descend upon the Church and schools here, that they may prosper and flourish, and stand for generations to come.

We have received the Prayer Books, for which accept our thanks. Could the Committee have seen the bright and happy faces which their gift occasioned, they would have been more than repaid for their kindness. We were very much gratified in receiving a visit from Mr. H. A. D., of Brooklyn, accompanied by his mother. They attended the Sunday-school both morning and evening, April the 22d, and the week-school the following day. Their sojourn here was short, and we regretted much to part with them. We have since received several numbers of the *Carrier Dove*, which were welcomed with delight by the children. We stand greatly in need of teachers in the Sunday-school.

I am indebted to the SPIRIT OF MISSIONS for a very interesting letter from a clergyman in Baltimore, enclosing a card photograph of "Faith, Hope, and Charity," for myself, and a dozen "Leaflets," with beautiful hymns, to be presented to the "little ones" under my charge. "Kind words can never die." Many thanks to our Rev. friend. We hope to hear from him often.

The mission service to-day was extremely interesting. There were one hundred and fifty present, and the general and marked attention was very encouraging. The number of scholars registered is three hundred and fifty-seven. Daily attendance from



one hundred and thirty to one hundred and eighty. The services on Sunday were very solemn; forty-one were baptized. In my class there were twenty-six; adults, seven; children, nineteen. I reported to-day to Mr. Dashiell, of those under my charge who had been baptized, fifty-seven; adults, twenty-two; children, thirty-five; confirmed, five. There are quite a number to come forward the first of the month.

"Now cheerily to our work again,  
With hearts new braced and set,  
To run untired love's blessed race."

Many are the way-side flowers which are scattered in our path as we walk along. Literal flowers in profusion adorn our little church, and the sweet fragrance of the honey-suckle is refreshing.

"God upon our being pours  
Many blessings rich and sweet,  
And fair fruits and fragrant flowers  
Everywhere our senses greet."

I will close with the text of our much esteemed rector, Mr. Dashiell, on Sunday last, "Finally, brethren, pray for us."

*Extract from a letter of MISS AIKEN, Teacher at PETERSBURG :—*

Our schools were reöpened on the 16th of April. The day-school numbers fifty pupils; the night-school between fifty and seventy. The number has not increased, as it would have done earlier in the season, as many have found work in the country, and an occasional case of small-pox near our day-school has kept some away who had joined the school. We have been advised to close our evening-school, as they cannot gather before eight o'clock, which, to do them any justice, obliges us to keep a little later than formerly; but I feel unwilling, at present, to deny the privilege to those who are glad to come, even after their day's labor. We have two classes of men, who prize every hour's teaching, and are progressing finely in arithmetic; so I hope to continue through May. Three of these young men were confirmed by the Bishop at his late visit here, a fortnight since, in Mr. Cosby's church, and give every promise of being intelligent and useful citizens. I presented each of them with a copy of our "Book of Common Prayer," which some Heaven-directed friend had thrown in a barrel of supplies just received, and which gratified them exceedingly. My report would scarcely be complete without mentioning another incumbent on our wide-spreading charity—a female infant a few days of age, whose mother, a young woman of eighteen, has been received under the wings of the Freedman's Commission. Being entirely destitute, I have clothed both herself and child, having found a complete wardrobe for the latter in my last barrel of supplies. I hope this child may some day prove a faithful missionary among her own people. If Mr. Gibson is willing, I hope to have her baptized before I leave.

*Report of the REV. M. E. WILLING, Teacher at NORFOLK :—*

(Continued from our April No.)

13. INTRODUCING THE CREED INTO THE AFRICAN METHODIST SUNDAY-SCHOOL.—A few days since I met the Rev. Mr. Brown, the pastor of the African Methodist Church, and during our interview I happened to show him a copy of the Sunday-school Primer, published by our Church Book Society. He was so much pleased with it that he desired me to sell him fifty copies, stating that he wished especially to introduce the Creed into his

Sunday-school. Of course I have no books to sell, but said to him that I would order fifty copies for him, and he could pay for them whatever I was instructed to receive. I should be glad, however, if our Committee could send them, and, in this particular case, donate them to this, probably the largest of the five colored Churches here.

14. SCHOOL-HOUSES FOR THE COLORED PEOPLE.—Some nights since the colored people met in council here, to consider the subject of building school-houses for their accommodation. The great drawback towards properly training and educating the colored people is the want of suitable school buildings. Most of the schools are taught in the colored churches, where it is impossible to have that quietness and good order so essential to correct and rapid advancement in learning. But if these annoyances are great for the day-schools, there is another difficulty, far greater, with our night-schools. The colored people are desirous that the night-schools should be held in their churches; but they have a peculiar fondness for night meetings, and sometimes the church where we wish to hold our night-school is occupied four or five evenings in the week for other meetings. As the city is overflowing with population, it is very difficult to secure other places, and it becomes a very serious matter to know how we shall find suitable accommodations for the many adults, who are anxious to attend night-schools. There are fine public schools here for the whites, built and sustained by the city, and it does seem to me that either the city or the general government ought to build at least cheap, convenient school-houses for the poor, ignorant colored people. I attended the meeting referred to above, and was requested to give my experience and express my views on the subject, which I did at considerable length. The meeting voted unanimously, first, to have school-houses, and secondly, appointed a committee of all the colored pastors here to wait upon the authorities and request them to help them in this matter. It is not probable that the authorities will comply with the wishes of this meeting, and, as the colored people are really not able at present to build school-houses, it would be a most noble charity if some kind-hearted persons would put up here a cheap, convenient building, suitable to meet our pressing necessities.

15. THE FREEDMEN'S SETTLEMENT.—A few months since the freedmen here formed what they called a land association. The officers and members are all colored men. They have purchased a tract of land containing about one hundred acres, on the suburbs of Norfolk, and are now clearing, fencing and building upon it. On Sunday I went out and engaged in religious services with them. Everything indicates that this will be a most flourishing and comfortable settlement. About a dozen shanties have been already built, and quite a number of acres of ground have been cleared, grubbed, fenced and put under cultivation. The settlers seemed much interested in religious matters. The settlement is called "Eureka," and is entirely an enterprise of the colored people here, without any management or assistance from elsewhere. Settlements like this, showing enterprise, industry and ability, will soon solve the problem, "Can colored people take care of themselves?" It will be a fine place for many of the colored people to reside, who are engaged in various kinds of employment in Norfolk.

16. CHRISTMAS AND EASTER FESTIVALS.—We celebrated both these festivals here in connection with our school. On Christmas evening, A. D. 1865, I commenced in Norfolk, Va., the first school opened by the Protestant Episcopal Freedman's Commission. We had a fine Christmas tree, and about one hundred small presents on it. The Baptist Church, where it was held, was crowded. The festival was one of marked interest, the colored people in this region never having before attended anything like it. I used a part of the service for the day, made an address, and had two colored ministers make appropriate remarks. Our Easter Festival was also one of much interest. The religious exercises were appropriate to the occasion, after which the scholars were examined in their studies. We had also speaking, singing, and finally the distribution of the eight



barrels of clothing and a box of books, so kindly sent us by the Commission, from New York. The attendance was very large, and all seemed to be highly delighted. Many of the girls were dressed with much taste, and had beautiful wreaths of natural flowers around their heads. There is so much religious interest in the Baptist Church, where our school is held, that they have religious meetings almost every night. The trustees and pastor, however, agreed to give us Tuesday night in Easter week. The interest in the school exercises was so great that we could not distribute the clothing till the next day.

17. THE GENERAL CELEBRATION OF THESE FESTIVALS HERE has this year been especially encouraging. There has been among all classes less frivolity and intemperance, and more real religious fervor and devotion. It was supposed that the colored people would abuse these festivals to revel in sin, and commit all kinds of excesses; but it will, however, surprise the people to learn that they have not only been temperate and conducted themselves with propriety, but that they have spent these festivals in religious devotions. On Christmas eve and day they were most of the time engaged in religious services, and on Easter Monday they had three crowded religious services in the Baptist Church as well as in other churches.

18. MORTALITY AMONG THE COLORED PEOPLE.—There is no doubt a greater mortality among the colored people at this time than when they were in slavery. This is to be attributed to a change in location, in food, in habits, and in medical and other care. As they are no longer under the special care of their masters, it seems especially necessary that the kind and benevolent in all parts of our country should care for them. Contagious and epidemic diseases are especially destructive among them. It is said that the small-pox is taking off quite a number of them across the river, in Portsmouth, and that it prevails to some extent among them here. Many of them have not been vaccinated, and such, of course, are almost sure to take the disease if they are exposed to it. Last week a lady teaching in Portsmouth informed me that the small-pox panic was keeping half of her scholars from school.

19. COLORED TEACHERS.—Four millions of colored people are to be taught in the South, and it seems to me a matter of great importance that as many colored people as possible should be educated at once, so that they may become teachers. Norfolk is a central point, and if a high-school could be established here, where colored people might be educated for teachers, it would be rendering them an invaluable service. I found that my incessant labors here were breaking me down, and I have procured as assistants, for the present, two intelligent colored men. They do quite well, and will, I have no doubt, in a few months, become respectable teachers for colored schools. The warm season is almost upon us, and it might not be best for persons from the North, who are not accustomed to this climate, to come down here before the fall. We have a large school, and plenty to do. Nearly two hundred have been to our day-school. A number have left and gone to places to work. We have about one hundred and fifty attending now, and are constantly receiving new scholars.

20. THE RECENT CELEBRATION HERE, in honor of the final passage of the Civil Rights Bill, terminated in a most unfortunate riot, in which several lives were lost. The general impression here is, that there was no intention on the part of any one to commit a breach of the peace, but that it resulted entirely from the want of that precaution which those in authority are accustomed to exercise on such occasions, and would be liable to occur at any celebration in New York, were such precautions intermitted. In the first place, the officers of the celebration, fearing that the procession might be somewhat annoyed, requested a number of colored soldiers, recently mustered out, to appear with their arms, and act as a sort of body-guard. These armed colored men, without any military officer to command them, took it upon themselves to protect the procession and punish offenders,



as each one of them saw fit. This somewhat enraged the white people, and quite a number of stones were thrown at the procession by white boys. Possibly a few of the soldiers may have been drinking; but be this as it may, some of them rushed upon a number of white persons, and in a most inhuman manner murdered two or three of them. The military commander here immediately repaired to the scene, and in a few minutes restored entire order. The whole city was soon aroused, and it was dangerous for a colored face to appear in the streets after dark. The procession should have had a proper military escort, under the direction of suitable officers, and no one else should have been permitted to have arms. This would have prevented this most unfortunate difficulty. It is only just to the colored people here to say that they condemn, in most severe terms, these outrageous acts committed by a few discharged soldiers.

21. TWENTY-FOUR COLORED ADULTS BAPTIZED.—On Sunday, April 22d, I witnessed the baptism of twenty-four adults, some of the fruit of the religious interest now pervading the Church in which our school is kept. The feeling aroused by the riot has so filled the colored people with timidity and fear, that they did not venture to hold a single night meeting for a week, although the religious interest had induced them to hold meetings almost every night during the week previous. Indeed, so horror-stricken were they at the aspect of affairs, that you could not induce them to go outside of their doors after dark. All is now quiet, and matters move on as heretofore.

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## TEACHERS.

## 1. VIRGINIA:

*Richmond*.....Miss M. J. HICKS.  
                               Mrs. MARY M. STARKEY.  
                               Miss LUCY K. TANEY.  
                               RANDOLPH STORES, (colored.)  
*Petersburg*.....Miss AMANDA AIKEN.  
                               Miss ANNA C. SMITH.  
                               CAROLINE BRAGG, (colored.)  
*Norfolk*.....Rev. M. E. WILLING.

## 2. NORTH CAROLINA:

*Newbern* .....Miss HARRIET A. CHAPIN.

Miss MARIAN WENDELL.

*Wilmington*.....Miss MARY L. SPROAT.  
                               Miss ALMIRA HESKETH.

*Raleigh* .....JOHN HENRY HARRIS, (colored.)

## 3. SOUTH CAROLINA:

*Sumter*.....Rev. J. V. WELCH.

## 4. TENNESSEE:

*Memphis, Orphan* } Mrs. S. A. MARTHA CANFIELD.  
*Asylum*..... }

## ACKNOWLEDGMENTS.

THE Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from April 11th to May 10th, 1866, inclusive:—

## Vermont.

*Windsor*—Easter offering of St. Paul's S. S. .... \$2 55

## Massachusetts.

*Brookline*—A. Lawrence, for Rev. Mr. Porter's Mission..... 50 00  
*Boston*—Advent Church, Geo. L. Shattuck, for Rev Mr. Porter's Mission, 100 00  
*Plymouth*—Christ Church..... 5 33  
 Anonymous, through Bishop Eastburn..... 5 00 160 33

## Connecticut.

*Bethany*—Christ Church..... 8 00  
*Hartford*—Member of Christ Church... 100 00  
*Middletown*—Member of Holy Trinity, to aid in the instruction of the Black at Demopolis, Alabama.... 50 00  
*New Milford*—Easter offering of Mr. and Mrs. Wright..... 20 00  
*Stamford*—St. John's S. S., for Orphan Asylum at Memphis..... 22 59 200 59

## Rhode Island.

*Pawtucket*—St. Paul's S. S..... 66 12  
*Providence*—F. E. Richmond..... 50 00  
 M. F. H..... 50 00  
 Member of St. Stephen's, for Raleigh..... 5 00  
*Woonsocket*—St. James' Church..... 80 00 251 12

## New York.

*Brentwood, L. I.*—Christ Church..... 3 54  
*Central Slip*..... 2 26  
*Delhi*—Charles Marvine, Esq..... 25 00  
*Haverstraw*—Trinity Church..... 9 65  
*N. Y. City*—A Friend..... 1 00  
 The late R. B. Minturn, per Mrs. Mary Ann Carpenter..... 100 00  
 St. John's Chapel, Miss Wilkes and Mrs. Colden..... 15 00  
 St. John's Chapel, Miss Hosack... 10 00  
*Rhinebeck*—Chapel of the Messiah..... 3 00  
*Youngport*—St. John's Chapel..... 3 70 173 15

ERRATA.—For Rome and Owego, N. Y., in May number, read West N. Y.; and for \$1209 36, N. Y., read \$1160-60; and for West N. Y. \$438 28, read \$487 04.

## New Jersey.

*Jersey City*—Grace Church, Van Vorst, 29 15  
*Middletown*—Christ Ch., from "Ned"... 5 00  
*Princeton*—Mrs. Louisa C. Puthill..... 5 00 39 15

## Pennsylvania.

*Philadelphia*—Church of the Epiphany, 258 77  
 J. Fisher Leaming ..... 25 00  
*West Whitelands*—St. Paul's Church... 10 00  
*Lawrenceville*—Diocese of Pittsburg, St. John's Church..... 6 50 300 27

## Ohio.

*Ashland*—The late Rev. Dr. Reiser, through H. P. Smythe, Esq..... 5 00  
*Cincinnati*—St. Paul's Church..... 33 40  
*Columbus*—Trinity Church..... 61 91 100 31

## Indiana.

*La Porte*—A Member of St. Paul's..... 1 00

## Illinois.

*Algonquin*..... 5 59  
*Allona*—Christ Church..... 16 00  
*Chicago*—St. John's Church..... 28 25  
*Damdee*—St. James' Church..... 3 37 53 21

## Michigan.

*Battle Creek*—A lady of St. Thomas' Church..... 5 00  
*Niles*—Glenford S. S..... 2 00 7 00

## Wisconsin.

*Nashotah Lake*—St. Sylvanus Parish... 15 25

## West New York.

*Bath*—St. Thomas' Church..... 9 25  
*Utica*—Rev. E. M. Van Deusen..... 5 00 14 25  
*Anonymous*—A Friend..... 100 00

\$1,318 18  
 Amount acknowledged before..... 21,068 55  
 \$22,386 72

The General Agent acknowledges the receipt of the following supplies of Clothing, from April 11th to May 10th, inclusive:

## Massachusetts.

*Springfield*—Rev. George H. McKnight..... box.

## Connecticut.

*Bethel*—S. O. Seymour..... box.  
*Watertown*—Christ Church..... barrel.

## Rhode Island.

*Providence*—St. Stephen's Church..... barrel.

## New York.

*Brooklyn*—Holy Trinity..... barrel.  
*Lansingburg*—Mrs. E. J. Smith..... box.

*New York*—St. Mark's, in the Bowery..... 2 bundles.  
 Anonymous..... bundle.  
 St. Thomas Free Chapel..... barrel.

## Pennsylvania.

*Philadelphia*—St. Peter's Church..... box and barrel.

## West New York.

*Bath*—St. Thomas Church..... barrel.  
*Buffalo*—Anonymous ..... box.  
*Malone*—St. Mark's Parish..... barrel.  
*Oswego*—Christ Church..... "

MISCELLANEOUS.—Six Bibles, presented by the Pupils of the Misses Harding, of Meeting House Lane, Peckham, London.

ERRATUM.—In April number, read 1 breast pin from Grace Church, Brooklyn, value \$1 50.